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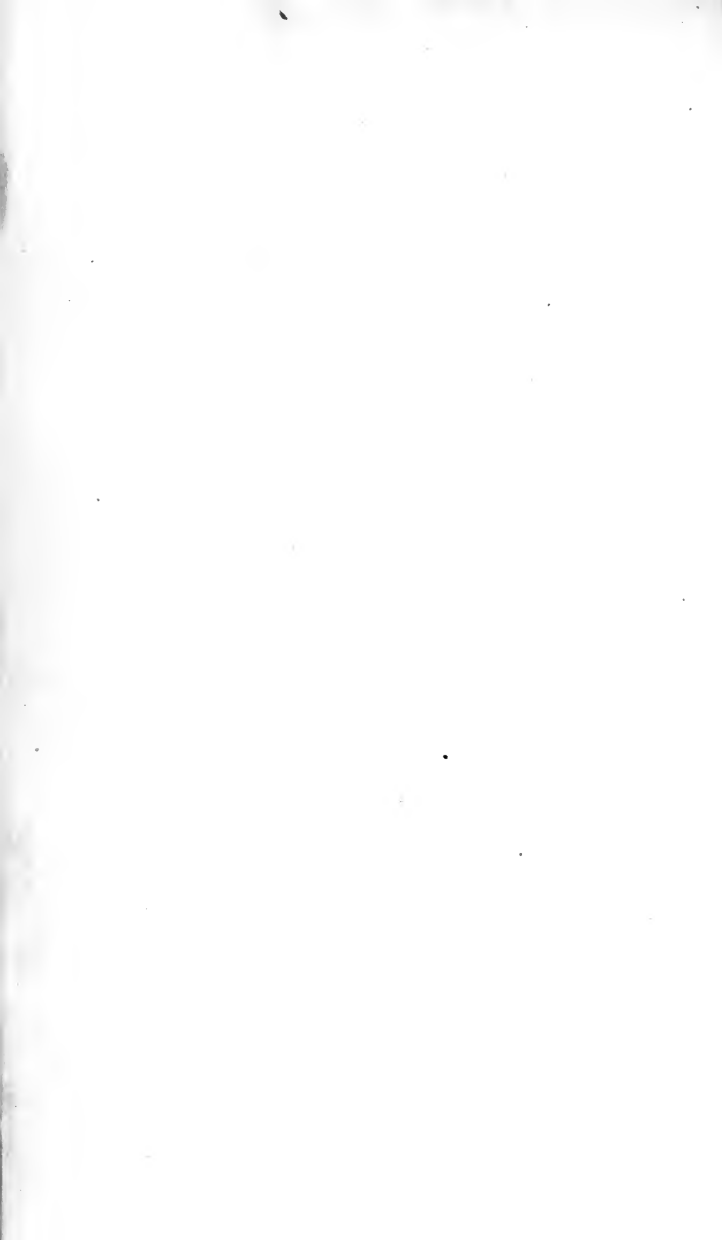
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BIRTH OF CHRIST Page II.

THE

LIFE OF JESUS.



"A man of sorrows and acquainted with grief, and we hid as it were our faces from him. He was despised, and we esteemed him not." — ISAIAH 53 : 3.

*Written for the Massachusetts Sabbath School Society, and
approved by the Committee of Publication.*

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P R E F A C E .

THIS little book makes no claim to originality, except in its plan. It is simply the life of Jesus, changed from the disconnected narrative of the Evangelists into a continuous story, with some account of the manners and customs of the Hebrews, alluded to by them.

Its design is to lead the young to deeper and more personal interest in the Saviour; in that Being who passed his childhood, youth and maturer years, among the children of men; who sorrowed and wept with them then, and can sympathize in all their joys and tears now.

Another object has been to invite to a more thorough acquaintance with the Holy Scriptures,—with the prophecies relating to Christ, to his coming, his life and death, and with their fulfilment in the Gospels,—the minutest fact of which is not too trivial to deserve our earnest heed.

The works to which the writer is chiefly indebted are Milman's History of Christianity; Robinson's Harmony of the Gospels; Barnes' Notes on the Gospels; Horne's Introduction; Jahn's Archæology; Josephus and Calmet.

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Some acknowledgment is due to the recollections of an eloquent and unpublished sermon on the character of Judas ; also, to a source, the full value of which is difficult to estimate,—the instructions received from one whose time and talents have been consecrated to a clear understanding of the word of God.

The chronological order adopted is that given by Dr. Robinson, whose learning and research have made him a standard authority.

AUGUST 25TH, 1851.

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PART I.

THE INFANCY AND CHILDHOOD OF JESUS.

CHAPTER I.

The birth of Jesus. — Angels appear to the shepherds. — The shepherds visit the babe at Bethlehem. — Jesus is presented in the Temple. — The holy family return to Bethlehem. — Visit of the Magi. — Departure to Egypt. — Destruction of the infants. — Herod's death, and the return to Nazareth.

FAR away in the East there is a land which has been the scene of more wonderful events and of more thrilling interest than any other in the world. It is called the Holy Land.

Within its borders is contained every variety of scenery, from the lofty mountain to the lowly vale. There were the forests of Lebanon and the desert of Judea, the plains watered by the Jordan, and the lakes of Gennesaret and Merom.

The climate, too, was varied by its changing seasons, six in number, which, commencing in April with the harvest, and including the summer, the hot season, seed-time, and winter, ended with the cold season in March ; — a division

first appointed by Jehovah, and still perpetuated by the Arabians.*

Snow would fall upon the mountains in winter, while the inhabitants of the plains would scarcely feel the need of fire throughout the year.

Among the trees that flourished there, were the graceful palm and tall cedar, the myrtle and fruitful olive; and by the river side grew acacias and willows.

Flowers were not wanting to delight the eye, from the lily of the valley to the rose of Sharon; and in richest abundance were found the delicious pomegranate, figs, dates, and other fruits.

The inhabitants of this beautiful land were long the favored children of Heaven; but, on account of their sins, their neglect and disobedience of God's commands, they were often and severely punished. Again and again they were carried away captive into strange lands, and held in long and cruel bondage, while their country was laid waste and their Temple profaned. But Assyrian and Chaldean power passed away; they were restored to the home of their fathers, and renewed hope sprang up, to be soon extinguished. The Romans conquered them, and became their unyielding masters.

Subdued, at length, by repeated misfortunes, they enjoyed the blessings of comparative peace and prosperity; yet were they ever looking anxiously for the advent of the Messiah, so long promised to their nation.

One little city in all that land was exalted above every other, for it was the birth-place of kings.

This was Bethlehem, delightfully situated in the midst of hills and valleys, green meadows and fruitful gardens.

* Genesis 8 : 22.

Here King David was born; and, in honor of his name, it was sometimes called the city of David; and here, more than eighteen hundred and fifty years ago, was born another king — the Son of David and the Lord of Glory.

The Roman emperor, Augustus Cæsar, had ordered a census of the Jews to be taken; and, for this purpose, each family assembled in the chief city of their tribe.

It was then that Bethlehem's quiet streets became the scene of stir and excitement. All day travellers had been coming, and every house was filled with newly-arrived guests.

Among the descendants of King David who assembled there on this occasion were Joseph and Mary his wife. Their home was in Nazareth, a distance of seventy miles; and, travelling as they did upon camels or asses, the journey was slow and wearisome. When they reached the city the inn was full, and they were obliged to find a lodging in the stable. It was not unusual for travellers in the East to lie down beside their camels at night to sleep; and they were glad to find such a resting-place.

That night, within that stable, Jesus was born. The Lord of all the earth descended from heaven, and became a little child, a helpless infant!

At the same hour, upon a hill-side near the town, shepherds were tending their flocks.

The climate was so mild at that season, they could remain in the open air all night, to guard their sheep from straying, and protect them from wolves. As these shepherds lay upon the grass, gazing at the stars, and talking together, suddenly there appeared a bright light in the heavens, and an angel in the midst of it. At the sight of this they were terrified and trembled; but the angel said. "Fear not! I

bring you good tidings of great joy !” Then he told them that a Saviour was born that day in the city of David, and they would find the babe lying in a manger.

When he had finished speaking, a multitude of angels joined him, and together they sang praises to God, and peace and good will to men. Then disappearing above the clouds, the shepherds saw them no more.

The Jews had long been expecting a Saviour. He was first promised to Adam and Eve when they were driven out of Paradise ; afterwards to Abraham and Isaac ; then Jacob, on his death-bed, called his sons around him, and declared that in Judah’s line the Messiah should be found ; and many of the prophets, at different times, renewed the promise, until they were earnestly looking for the appearance of their Redeemer. It was not the child of poor parents they were desiring, but a prince, whose home should be a palace, who should be surrounded with riches and splendor. Oppressed as they were, and under the iron yoke of the Romans, it was not strange they longed for a deliverer, who should make them once more free, and restore their wealth and prosperity. But they were wrong ; the king they expected would never come. Jesus came to give them freedom from sin, the riches of the Gospel, and to show them the way to everlasting life.

The shepherds seem to have known the truth, and rightly understood the promises : at least, they believed what the angel said. They proposed to each other to go at once and see what had come to pass ; and they made haste and went to Bethlehem. They soon found the stable, and, entering in, saw the young child, with Joseph and Mary, to whom they related what they had seen and heard while in the fields. As they told the wonderful story, Mary listened

with feelings of awe and deep humility, and when alone pondered over these things in her heart. The shepherds did not long remain, but, as they passed through the city, in the early morning, just at break of day, they stopped, and told all their acquaintances and friends the joyful news of the Saviour's birth. Some thought they had been dreaming; but others rejoiced in their hearts, as they hoped that now better days were coming for their nation. These good men went back to their sheep; and through the long quiet days they doubtless lifted their hearts in praise to God, and thanksgiving for his goodness to them.

When the babe was eight days old, according to the custom of the Jews, he was circumcised, and they gave him the name of Jesus,—the name the angel Gabriel had given to Mary for him, because he should save his people from their sins.

Four weeks passed; and Joseph and Mary took the infant Jesus to Jerusalem,* five miles distant, to present him to the Lord in the Temple, and to make a sin-offering of two young turtle-doves. This was the law of the land, and they would not neglect it. Those who were rich took also a lamb for a burnt-offering; but the parents of Jesus were poor, and brought only the more humble gift.

The Temple, to which they had taken the child, was a splendid building, where the Jews assembled to perform their religious ceremonies. It was into one of the courts that surrounded it that Joseph and Mary entered, and presented their offering to the priest.

As they stood before the altar, an aged man approached. It was Simeon, one of the few prophets that remained to

* Dr. Robinson.

bless their people and country. Now, to Simeon God had made known that he should see the promised Messiah before

he died. He had been led to the Temple by the Holy Spirit; and when he saw the young child, he knew that it was Christ. Taking him in his arms, he said, with trembling voice, "Now, Lord, lettest thou thy servant depart in peace."



There stood the old man, feeble with age and its many infirmities; and in his arms lay the child of promise, the Lamb of God that had come to take away the sin of the world. Simeon was satisfied. He had lived long enough; he was ready to die, and enter into the rest prepared for the children of God. Giving the infant again to its mother, he told her of many strange things concerning it, and warned her that she would suffer deeply for the trials that Jesus must pass through. To all his words the parents reverently listened, and their hearts were filled with mingled emotions of pain and surprise.

At this moment another person entered the court, and joined the little group. It was Anna, the prophetess. More than one hundred years had passed over her head, and eighty-four of these had been spent in widowhood. Long and deeply had she mourned the desolations of her

people, spending days and nights in prayer and fasting for their deliverance. Her prayers were answered, her desires fulfilled. The truth was revealed to her; Messiah had come; and her heart overflowed with joy, as she poured forth her thanksgiving from grateful lips. She went from the Temple, and made known the glad news to all who, like herself, were longing for the event; and many hearts in Jerusalem were that day filled with joy by her words.

The holy family returned soon after to Bethlehem, where they probably intended to remain until the child was old enough for them to take the journey to Nazareth.

The city was now no longer so crowded as it had been. The census had been taken; the people had gone to their homes; and we may suppose that Joseph found a more comfortable dwelling-place for his family. While they were resting here, some travellers arrived in Jerusalem of more than ordinary interest.

They were learned men, or Magi, and came from Persia or Arabia. They spent much of their time in studying the stars; and, having seen a bright light in the heavens,—perhaps a comet,—they believed it the sign of some great event. Rumors had reached them, in their distant land, that the Jews were expecting a king; and, supposing that the light they saw was connected with his coming, they determined to seek for him, and offer him their homage. Taking with them the most precious gifts their country afforded, they began their journey westward. At last they entered Jerusalem; and, as they passed through the city gates with their heavily-laden camels and their rich Eastern costume, the people gathered eagerly around them. Then they inquired of one and another where they should find

the King of the Jews; "for," said they, "we have come to worship him."

Soon the news of their coming was carried to Herod, and filled him with uneasiness. He was king, and did not wish to give up his throne; yet he feared that now the prophecies were to be fulfilled, and at once he called together the Chief Priests and Scribes, to consult with them. The former were at the head of the different orders of priests, and the Scribes were the lawyers of the nation, and expounders of the Scriptures. When they were assembled, he demanded of them where Christ should be born, he who had been promised in the sacred writings of the Jews. They, recalling at once the words of the prophet Micah, answered, "In Bethlehem of Judea." * Having ascertained this, he sent them away, and ordered the Magi to be secretly brought to him. He asked them particularly when the star appeared, expressed a friendly interest in them and the object of their journey, and told them to go to Bethlehem and seek for Jesus, and when they had found him to come and let him know, that he might also go to worship him. Deceived by the professions of Herod, these strangers readily promised all he desired, and left the palace abundantly satisfied with the interview.

Once more upon their way, the same bright light reappeared to them, leading them south, towards Bethlehem, and resting above the house where the infant Saviour lay. At the sight of this their guiding star, they were full of joy, as at the presence of a friend; and were now assured their journey had not been taken in vain.

They did not tarry long at the gateway of the dwelling;

* Micah 5 : 2.



MAGI ENTERING JERUSALEM. Page 17.

but, unlading their camels, they entered, bearing their rich gifts into the presence of the King of kings, — a little child, with Mary his mother. It was the custom in the East to offer gifts at the feet of monarchs. When the Queen of Sheba came to see Solomon, she brought presents of great value; and a greater than Solomon was here.

The Magi had brought with them a costly offering of gold and frankincense and myrrh. The frankincense was a gum that, when burned, filled the air with a delicious fragrance, and was used by the Persians in their temples, in honor of their gods. The myrrh was a bitter gum, used both for a perfume and for embalming the dead.

Prostrating themselves before the infant Jesus, these strangers offered him their adoration, bowing their foreheads



to the ground, and kissing his feet and the border of his garment.

After this they opened their treasures, and spread them out before the child.

And, during this wonderful scene, what must the thoughts of Mary have been? Unused to earthly pomp and splendor, her own dwelling had become the home of royalty, her lowly room a court. The little child that was folded in her arms was no less than the Son of God, and wise men had come from a distant land to worship him. But her heart need not be troubled; an angel messenger had said to her, "Fear not, for thou hast found favor with God."

That night the Magi were warned in a dream to see Herod no more; and they arose, and, departing by another way, returned to their own country.

From this time we never hear of them again; but we may hope they became the worshippers of the true God and of his holy Son Jesus.

As soon as they were gone, the angel visited Joseph, and bade him arise from his bed, and take the young child and his mother, and flee into Egypt. They had no time to lose; the cruel Herod would never rest until he had destroyed the babe. He had no wish to do it homage. He loved his throne and his power, and he feared lest he would be compelled to resign it to another.

Finding the wise men did not return to him, he was enraged, and, determined to gain his purpose, he formed another plan.

He sent out troops of soldiers into Bethlehem and the surrounding country, with orders to kill every child of two years old and under.

He was sure, now, that Jesus would not escape; and, his death being accomplished, his kingdom would remain undisturbed.

But God was with Mary, and watched over the infant, keeping it safe from harm during its long and toilsome journey.

Many poor mothers were parted from their children, many happy families made wretched, by the cruel death of the youngest and fairest of their number. But Herod relented not. The tears and lamentations of his people moved him not from his cruel purpose.

In a few years, he, too, was called to die, after suffering great misery from a lingering and painful disease. He knew that the Jews would rejoice in his death; and, in order that there should be sorrow and mourning in the land, he ordered that all the principal men of the nation should be collected in the Hippodrome,—a public building, used for horse-races,—and, as soon as he was dead, before the multitude were aware of it, that they should be fired upon with darts by the soldiery.

This most wicked order was not executed; and the death of Herod became an occasion of great joy to the people.

In the mean time, the holy family had passed over their solitary pathway through the wilderness and burning sands of the desert, and had reached in safety the land of their exile.

We do not know how the months and years were passed by them in Egypt. Many Jews were settled there, driven from their homes by the tyranny of their oppressors, and a temple and synagogue had been erected by them for the services of their national religion. Here the hearts of Joseph and Mary could be refreshed by the worship of Jehovah among their own people.

At the end of two years or more, the angel came again to Joseph, informed him that Herod was dead, and bade

him return to the land of Israel. Gladly they retraced their steps, and entered once more the country of their fathers.

But, when Joseph learned that Herod had been succeeded in the government of Judea by his son Archelaus, and that the same cruel and tyrannical disposition was in him which had ruled the heart of his father, he was not willing to venture into that kingdom, but proceeded directly to Nazareth, their former home.

Thus fulfilling the prophecy concerning Jesus, which said, He shall be called a Nazarene,—a prophecy which is not found recorded in these words, but is rather implied when it was said “He is despised and rejected of men,” as were the Nazarenes by their countrymen.

CHAPTER II.

The abode in Nazareth. — Visit to Jerusalem to attend the Passover. —
Account of the Passover. — Residence in Nazareth.

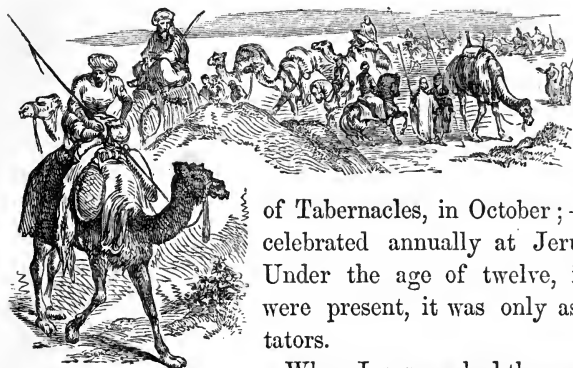
WHEN Joseph returned with his family to Nazareth, it is supposed that Jesus was about two years of age.

Here he grew in size, was filled with wisdom, and became strong in spirit. His mind continually developed new powers, and grace from on high dwelt with him.

The smile of God's favor shone upon him, revealing in his face the loveliness and beauty that were within. Through the days of his childhood Mary constantly watched over him; and her heart must have overflowed with grateful praises, as day by day he gave new evidence that his nature was divine. Whether she gazed upon the serene expression of his face, or observed the gentle playfulness of her wonderful child, at all times the thought would be present with her that he was no other than the Son of God.

Every year the parents of Jesus went up to Jerusalem to attend the Passover, one of the national feasts of the Jews. They may at these times have taken Jesus with them; but it was not until he had reached his twelfth year that he was allowed to partake in its celebration.

At twelve years of age the Jewish youths were first required to attend the three feasts instituted by Moses: the Passover in April; the Pentecost, or festival of weeks,



seven
weeks
later;
and
the
Feast

of Tabernacles, in October; — each celebrated annually at Jerusalem. Under the age of twelve, if they were present, it was only as spectators.

When Jesus reached the appointed age, he accompanied his parents, and a number of their friends, to the holy city, to celebrate the Passover.

It was in the spring of the year, in the month of April, when the company — or caravan, as it was called — left Nazareth. A caravan was made up of a large number of families, who journeyed together for the sake of protection against wild beasts and robbers. One person was chosen for the leader, and the rest followed his directions. The Jewish women were not obliged to go; but the more devout usually accompanied their husbands and sons. They rode upon camels, while the men walked by their side. On camels, also, were carried the provisions for the journey and the lambs for sacrifice.

As they travelled slowly through the country, they would join other caravans moving in the same direction, toward the holy city. From time to time their voices were raised in united songs of praise to Jehovah. Commenced by one company, they were caught by another and another, until a full chorus poured upon the ear. These songs were the Psalms of David, composed for such occasions, and chanted

in their own Hebrew tongue. They were called the Songs of Degrees, or ascension, for the Jews always spoke of going UP when they went to Jerusalem. They abound in allusions to their beloved city. One of them commences with these words: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem!"

At night or at mid-day they would halt by a stream or fountain of water, and under the shade of trees or the cover of a tent rest from fatigue of travel, and take shelter from the heat of the sun.

Sometimes they found on the way a caravansera, which, unlike our inns, was a large, unfurnished house, giving only shelter for themselves and their camels, while they supplied their own refreshments and beds.

In this manner Jesus, with his parents, reached Jerusalem, and for the first time partook of the Paschal lamb, the emblem of himself.

The Passover had been instituted at the time of the escape of the children of Israel out of Egypt, when the destroying angel passed over their houses, but slew all the first-born of the Egyptians.

They were at that time commanded to kill a lamb, and mark the door-posts of their dwellings with its blood, to distinguish them from those of their oppressors.

This feast, by the command of God, was afterwards held as a national and perpetual one, in memory of this occasion, and was celebrated seven days, beginning on the fourteenth of the month.

We have said the Passover was held in memory of the remarkable deliverance of the Hebrews from the last plague of the Egyptians; but by far its more important design was

to typify and foretell the sacrifice which should be accomplished in the person of Christ.

During the time of the celebration of the Passover, the inhabitants of Jerusalem freely opened their houses, to strangers as well as to friends. They observed the feast in companies of from ten to twenty persons, one of them being chosen to make preparations for it, and to preside at the table.

On the fourteenth day, at an early hour in the afternoon, they were accustomed to cease from labor, and to put away all leaven out of their houses. Towards sunset, after the hour of evening sacrifice, the master of the feast took the lamb, and, having slain it before the altar in the Temple, gave it to a priest, who handed it to another, and he to a third. The last priest poured out the blood at the foot of the altar, and then restored it to the owner, who took it home and roasted it. Before it was placed in the oven, it was pierced by two spits, one crossing the other, in the form of a cross. Not a bone of the lamb was to be broken, because, as we shall see, God would not allow one bone of Him to be broken who was to hang upon the cross. Later in the evening, the company met around the table, reclining upon couches, after the Eastern mode. Originally, the Jews had eaten this supper standing, with their loins girded, their sandals on their feet, and staves in their hands, in token of their haste to depart out of Egypt.

The meal was opened by a blessing invoked by the master of the feast upon the day, and upon the wine, a cup of which was now drank. The wine was usually mingled with water, reducing it one-fourth part.

Then all washed their hands, while the master gave thanks for the fruit of the vine. Bitter herbs were next





JESUS AND THE DOCTORS. Page 28.

brought in, dipped in vinegar or salt water, of which they all tasted. Then the roasted lamb, the unleavened bread, and thank-offering,* also of flesh, were served. At the same time, a dish called harosheth—a sauce, prepared of dates, figs and raisins, beaten together—was placed on the table.

A blessing was now asked upon the fruits of the earth: and the master dipping a piece of the salad, or herb, into the sauce, and eating it, the others followed his example.

Then the dishes were all removed from the table, that the children present might inquire the meaning of the celebration, and be instructed by the eldest.†

When they were restored, the second cup of wine was drunk, and Psalms 113th and 114th, called the Hallel, or song of praise, were chanted.

The unleavened bread was then broken and blessed. After that it was wrapped in a piece of the salad, dipped in the sauce, and eaten. Then followed the blessing on the thank-offering; lastly, on the Paschal lamb, which was now eaten with the bread and the harosheth.

At the close of the meal, ablutions were again performed by the master, and thanks given.

The third cup of red wine followed, also called the cup of blessing, to which St. Paul refers in his epistle to the Corinthians;‡ and the remainder of the Hallel, from the 115th Psalm to the 118th, was chanted. A fourth cup was drunk,—sometimes a fifth was added,—and the company dispersed.

* The thank-offering, or Khagigah, was first offered at the Temple, the breast and right shoulder being reserved by the priest as his portion; the owner took the remainder home, to be eaten at the Paschal feast or on the next day. — HORNE.

† Horne.

‡ 1 Cor. 10: 16.

During the week that followed, unleavened bread was eaten by the people, and unusual offerings were made by the priests, besides the thank-offerings by families or private individuals. The seven days were past, and the streets of Jerusalem were thronged with departing travellers.

Joseph and Mary, with their company, left the city gate, and journeyed homeward.

They had seen, no doubt, during the Passover week, many relations and friends from distant places, and enjoyed the pleasant interchange of kindly greetings, hallowed by the influence of the sacred occasion which had brought them together.

With much to occupy their minds of all they had seen and heard, they went one day's journey, and at night stopped at a caravansera.

Supposing that Jesus was with some of their relatives or acquaintances in the long train of travellers, neither Joseph nor Mary had felt any anxiety at his absence from them during the day. Now night had come, and all their inquiries for him were in vain; no one had seen him, and Mary's heart was overwhelmed with grief.

Leaving the company, they returned to Jerusalem, meeting many on their way to their homes, but from none could they gain any tidings of their child. The distressed parents reëntered the city, and hastened to the place where they had lodged, to seek for Jesus. But he was not there. They sought him about the city, but not for three days did they find him. When almost despairing, they turned their steps towards the Temple. There, in one of the chambers used for public instruction, in the midst of learned teachers, they beheld him, asking them questions and listening eagerly to their replies. Other persons had gathered around, filled

with wonder at the wisdom of so young a child. Mary at once addressed him,—“Son, why hast thou dealt so with us? Behold thy father and I have sought thee sorrowing!” His reply only increased her surprise, as he asked, “How is it that ye sought me? Know you not that I must be about my Father’s business?” He wondered that they had not at once looked for him at his Father’s house, instead of searching elsewhere for him. Knowing, as they did, his heavenly origin, how could they doubt that to His temple he would at once repair? So intent had he been to learn his heavenly Father’s will, that he had forgotten his earthly parents would suffer at his absence, or that his mother would be anxious about him when she knew that his Father in heaven would be always with him.

But his earthly parents understood him not, nor did they blame him; but his mother treasured his sayings in her heart.

In peace and joy, bringing their treasure with them, they again left the walls of the holy city, and returned to Nazareth. There Jesus was obedient to them, and increased in wisdom, in knowledge and in stature.

Two years later, when Jesus was fourteen years of age, an important event occurred in the political world. The long and splendid reign of Augustus Caesar was terminated by his death; and the care of the empire fell into the hands of his step-son Tiberias, who, for the twenty-two years that followed, made himself renowned for every species of cruelty and tyranny.

Little did the men of Nazareth think who it was they met in their daily walks. Little did they know that he was the Lord from heaven. Unconscious of his divinity, they

were still attracted by his goodness, and won by his gentleness, mildness and patience.

No angry word ever escaped his lips; no unkindness or injustice drew from him a murmur or complaint. He knew that the blessing of God was with him, that the everlasting arms were round about him, and that man could have no power to harm him unless it was his Father's will.

As he grew older, he assisted Joseph in his occupation as a carpenter, still living in retirement and quiet,—a quiet that was varied only by attendance upon the national feasts, as the seasons brought them round.

To these, it is probable, Jesus went, in compliance with the Hebrew laws, reverently uniting in the worship of Jehovah with those who were all unconscious of his claims to be revered and honored.

But, in those years which passed so obscurely, angels were watching over him, waiting for the wonderful things to be accomplished for which Jesus was preparing.

Among the hills that surrounded his childhood's home, how often he wandered in solitude, to commune with God and with angelic messengers, we are not told; nor how frequent were his midnight walks and meditations; but we may readily suppose that to such high communings the Son of Man would resort to gain wisdom and strength for the conflict that awaited him.

From this time no further mention is made of Joseph, and we may naturally conclude he was ere long gathered to his fathers.

We are told he was a just man; and he seems to have been kind-hearted and benevolent, regarding the welfare and happiness of others, rather than his own ease or reputation. He could not have been for so many years in daily

intercourse with the sinless child who dwelt beneath his roof, marking the innumerable proofs of that which angels had testified, that Mary's son was the Christ which was so long since promised to the world, without a deep sense of the privilege thus granted him.

And in his dying moments it must have been to him a precious solace that he had been permitted to watch over and defend the infancy of one whom prophets had foretold, and his fathers desired to see.

Mary appears henceforth to have shared the wandering life of her son, who, from the commencement of his ministry, had no abiding home. We hear of her at Capernaum, in other places whither his duties called him, at Jerusalem in the hour of his crucifixion, and last of all on the day of his ascension.*

It was not until he had reached his thirtieth year that our Lord left his quiet home, to go forth among his countrymen with the offer of eternal life.

His childhood and youth were past. The years of his early manhood had been spent in patient seclusion, waiting for the hour to arrive when he should labor for the good of his people,—when he should heal their diseases, soothe their sorrows, and open to them that way of salvation which was to be procured by his death.

* Acts 1 : 14.

PART II.

THE FIRST EIGHTEEN MONTHS OF OUR LORD'S PUBLIC MINISTRY.

CHAPTER III.

The mission of John the Baptist. — The baptism of Jesus. — The temptation. — Jesus returns to Bethabara. — Some of the disciples are called. — Jesus goes into Galilee. — The marriage feast at Cana. — Jesus and his disciples attend the Passover.

SIX months before the birth of Jesus another child was born, whose coming had also been predicted long since by one of the prophets.

His name was John. His mother, Elizabeth, was the cousin of Mary, and his birth-place is supposed to have been Jutta, a city in the south-eastern part of Judea.

At the time of his circumcision, when his name was given to him, his father Zacharias, a priest, prophesied, by the Spirit of God, that he should be a prophet, to go before the Lord, and prepare the way for him.

After this we hear that the child grew in size, in strength, and in understanding.

Like the Saviour he remained in obscurity until the time for his public preaching arrived. This was probably in his

thirtieth year, as that was the age when the priests entered upon the duties of their office.

His life had also been one of preparation for his mission.

He was consecrated at his birth for one great object, to prepare the minds of his countrymen to receive Christ as their Saviour and King.

For this he spent years of self-denial. Abstaining from the pleasures and luxuries of the world, he wore only the coarsest clothing, partook only of the simplest food.

His dress was made of the long, shaggy hair of camels, woven into cloth, and bound round his waist by a leathern girdle.

The dress of the Jews consisted mainly of a coat or tunic, and a cloak.

The former, usually of linen, hung to the knees, and was gathered to the waist by a girdle of more or less costliness, according to the wealth of the owner.

The latter was of stuff or woollen, from seven to nine feet in length, and nearly the same in breadth, with a border around it, and fringe in the corners of a blue color. This cloak, or mantle, the Jews wrapped around the body when walking, or hung over the shoulder when the weather was serene; but when at labor they laid it aside. The poor often used it as a covering at night. These garments were of various colors, but white and purple were most esteemed by the rich. The dress of the females differed from this chiefly in its length and the fineness of the material, and in the addition of a veil, which was worn by all, except maid-servants, and those in the lowest condition of life.

The dress of John the Baptist was of the same kind as that worn by the prophet Elijah.*

* 2 Kings 1 : 8.

His food consisted of locusts and wild honey.

The former were winged insects about an inch in length, that came at times in great numbers, so as to darken the air, and were dried and salted by the poor people for food ; while the latter was found in clefts of the rocks, or hollow trunks of trees.

Most of the time, since his childhood, John had spent in the deserts or hill country of Judea ; and it was in the wilderness or thinly-settled region that his voice was first heard proclaiming the coming of his Lord.

He was called the Baptist, because he taught the people that they must repent and be baptized ; and he performed for them this rite by the banks of the Jordan.

The Jews had been accustomed to the use of baptism when a heathen convert was received into their religion. But John baptized those who added to the religion of their fathers repentance of their sins, and belief in the immediate coming of Christ.

Baptism had always been to the Jews a symbol of purification ; and as such John administered it.

Multitudes flocked to him from all the cities around ; not only the poor, but soldiers and tax-gatherers also came, and asked what they should do to show their repentance. To the one class he would say, " Do no violence ; " and to the other, " Exact no more than is right, and appointed by the law."

It was in October, just before the autumnal rains, as we suppose, when Jesus left Nazareth and came to the banks of the Jordan, to see John, and to be baptized by him.

He was now ready to commence his ministry ; and before entering upon its labors he would receive this ordinance.

He found the Baptist near Bethabara ; the Ford of the

Jordan, as it is called, where the ancient Israelites had entered the promised land, when the waters were divided before the ark.

Here the shores of the river were very beautiful, and the shelving banks were covered with a luxuriant growth of acacias, and various shrubs. Willows, too, with their long drooping branches, grew close to the water's edge.

As our Lord approached the place where John was resting in the shade of the trees, having that day baptized many persons, he was instantly recognized.

When he made known his object in coming, and desired to be baptized, John declared his unworthiness to do it. He could not, for a moment, aspire to such an honor; rather he had need, he said, to be baptized by Jesus. Our Lord replied that he must suffer it to be so now, for so it became them to fulfil all righteousness.

No longer resisting, he led the way to the river's brink, and



Jesus stood by his side. In deep and solemn silence they stood there, their forms reflected in the clear stream at their feet, while heaven alone witnessed the scene. Then John, with trembling hand, baptized his Lord and Master. And, as they went up from the river, the heavens opened, and the Spirit descended in the form of a dove and lighted upon the Saviour's head, while a voice from heaven proclaimed, "Thou art my beloved Son; in thee I am well pleased."

Immediately after this Jesus left the banks of the Jordan, and retired into the desert, for a season of fasting and prayer, before he began the work of his public ministry.

The progress of the narrative will show that it was the custom of our Lord to observe special seasons of prayer, previous to all the great events of his life.

The desert to which he went at this time was probably that of Quarantania, lying between Jericho and Jerusalem.

Here were only a few scanty shrubs and trees; and, unless miraculously supplied, Jesus must have subsisted upon the locusts and wild honey of the place. When exhausted by fasting and prayer, which had continued forty days and forty nights, and wearied with constant vigils against the wild beasts that made their dens around him, Satan, with wicked purpose, visited the Son of God, hoping, if possible, to defeat his object in coming to the world. Knowing that he was faint for want of food, he urged him to command that the stones should be made bread, and so prove himself divine. But Jesus replied, "It is written that man shall not live by bread alone, but by every word of God." After this he led the Saviour into the holy city, and placed him upon a pinnacle of the temple,—probably on the roof of Solomon's porch, which overlooked a deep precipice. Then he challenged him to throw himself off, saying that angels

would bear him up, that he should not dash his foot against a stone.

But here, also, he found our Lord immovable, neither listening nor yielding to his suggestions, but reproving him by the words of Scripture, "Thou shalt not tempt the Lord thy God." Again Satan would exert his utmost skill in the unequal contest, having reserved the most powerful temptation to the last.

He led the Saviour to a high mountain, and pointed out to him all the kingdoms of the land, that lay spread out before them in the beauty of a summer landscape. This was probably Mount Pisgah, the same upon which Moses ascended to overlook the land of Canaan, just before his death. Here were mountains, vales and rivers, cities with their gorgeous palaces glittering in the sunlight, and villages half hid by the foliage of their trees. All this he promised him, with all the glory, and full command of countries and people, if he would worship him, the prince of darkness. But Jesus bade him leave him, saying, "Get thee behind me, Satan! for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

The arts of the tempter were unavailing; his greatest efforts were worse than useless; and, finding our Lord inflexible, he left him, hoping for another and more favorable opportunity. No sooner had he gone, than angels came and with tenderest care ministered to his wants, bringing strength and consolation to his exhausted spirit. During this absence of our Saviour in the desert, John still continued to attract around him many of the restless and discontented Jews, who were ever ready to hear some new thing.

This excited uneasiness among the Priests and Levites,

and they sent to him to know who he was, and to ask if he was really the true Messiah. He frankly told them he was not, but that He should soon appear who was so far above him, that he was not worthy to unloose the latchet of His shoes.

The Jews wore sandals, or soles of leather or wood, bound to the foot by a leathern strap. As they entered their house, these were removed by a servant; and John declared himself unworthy to perform even this humble office for Christ.

The next day after the interview with the priests' messengers, John was standing with some of his disciples, and, seeing Jesus approach, he said to them, "Behold the Lamb of God!" Then he related to them the scene of his baptism, and the descent of the Holy Spirit, assuring them that this was the Son of God.

The day after, he was again with two of his followers by the banks of the river, and, as they conversed, Jesus passed near them; again he pointed him out, and said, "Behold the Lamb of God!" At once they left their master, and hastened to overtake the stranger. As they drew near, he turned and said, "What seek ye?" They replied, "Master, where dwellest thou?"

In kindest accents he bade them "Come and see;" and they went with him and spent the remainder of the day, for it was already past three o'clock in the afternoon.

They probably accompanied the Saviour to the house of some friend; for he was only a stranger in that place, like themselves, but as his guests they would be welcome. One of these, named Andrew, when he returned at night to his lodging, called Peter, his brother, to him, and related the events of the day, too wonderful ever to be forgotten.

Those hours spent with Jesus; his lessons of wisdom and love; his condescension and tenderness to such poor, ignorant men!—What words could describe their feelings or their thoughts, as they listened? They were convinced that they had seen the Messiah; and Andrew awakened in Peter a desire also to see and hear him. The next day the brothers went to find Jesus; and the wish of Peter was gratified. As soon as the Saviour beheld him, he saw in him those traits that would make him a useful soldier of the cross. There was something in his manner and bearing, in his earnestness and frankness, that interested our Lord, and he said to him, “Thou shalt be called Cephas, a stone;” meaning that his character should become strong and immovable, as his name implied. Our Lord does not seem to have called these brothers to follow him until some months later, when he met them by the Sea of Galilee. They were John’s disciples; and it is probable they remained with him until his imprisonment, when they returned to their home near Capernaum.

The next day, as Jesus was leaving this region on his way to Galilee, he found Philip, who was from Bethsaida, the same place from which Andrew and Peter came, and he said to him, “Follow me.” Philip had doubtless heard from his friends who Jesus was, and he went at once and called Nathanael, of Cana of Galilee, and told him they had found the Messiah, Jesus of Nazareth, the son of Joseph. He was doubtful when he heard this, and asked if any good thing could come out of Nazareth, a place so noted for its wickedness. Then Philip bade him “Come and see,” and he consented.

When Jesus saw them approaching, he said to those near him, “Behold an Israelite indeed, in whom there is no guile.”

Hearing this, Nathanael asked, "Whence knowest thou me?" Jesus said, "Before Philip called thee, when thou wast under the fig-tree, I saw thee." Probably he had gone into some quiet, retired place, and under the shade of a fig-tree had knelt in prayer, thinking himself alone. But Christ, with omniscient eye, had seen him; and Nathanael, convinced that he was the Messiah, exclaimed, "Rabbi, thou art the Son of God! thou art the King of Israel!"

About this time there was a marriage-feast given at Cana, and Mary, the mother of Jesus, was there. Cana was a few miles north of Nazareth, and the persons who made the feast were perhaps related to Mary. Invitations were also sent to Jesus and his disciples, and they went up to attend it. At this time only Philip and Nathanael appear to have been disciples; and, as the latter was a resident of Cana, he may have been a friend to the bridegroom. The betrothal, among the Jews, took place several months previous to marriage, and was considered as serious and binding as the latter. At the time of marriage no peculiar ceremony was prescribed by the law of Moses; but it was usual to crown the married pair with chaplets or garlands, either of flowers or of gold and silver. This was done by one of the parents. After that, the union was ratified, and witnessed by the fathers and brothers of the parties.

The bridegroom and his friends then formed a procession, and escorted the bride to her new home, where a feast was prepared. At the close of this entertainment, the nuptial blessing was pronounced by the father of the bride. If the parties were wealthy, these festivities sometimes lasted several days. When the feast occurred in the evening, the friends of the bridegroom carried lamps and torches, and

went out to meet him as he left the bride's house, and conducting him to his own, entered with him to the supper. It was by such an occasion that our Lord represented the foolish virgins as too late with their lamps, and too late to enter with the other guests; for, when the company had assembled, the doors were closed, and no one could gain admittance.

While Jesus and his friends were reclining at the table, where the feast was spread, the wine became exhausted before the guests were satisfied.

Mary, knowing the power of her son to create more, and anxious he should display that power here, said to him, "They have no wine." He replied, "Woman, what have I to do with thee? Mine hour is not yet come!"

He wished, perhaps, to delay the miracle until the absence of the wine was made known to all present, and to assure his mother that such an act could be done for no mere earthly gratification.

Calling the servants to him, he directed them to fill with water six large stone jars that stood there. These urns were used for the ceremonial purification of vessels and furniture. They could hold several gallons, and the servants filled them to the brim.

When this was done, Jesus bade them draw from them and carry the wine to the master of the feast,—a person appointed to superintend the arrangements on such occasions, in order to relieve the bridegroom from all care. As soon as he had tasted the wine, he called the bridegroom, and expressed his surprise that, contrary to custom, he had reserved the best wine until the last.

They neither of them understood whence it came; but the servants knew, and it was soon made known to the whole

company. Then they saw the glory of God, and his disciples were convinced that he was the Christ.

This was the first miracle of Jesus, the beginning of many gracious and wonderful acts of goodness and mercy to the children of men.

After this, many went with him and his disciples to Capernaum, a village on the western shore of Lake Genesaret, or, as it was generally called, the Sea of Tiberias.

This place became from that time his principal residence, and the scene of many of his miracles. In view of this fact, our Lord reminded the people that their responsibility had been fearfully increased, and their rejection of him would deserve at last a dreadful condemnation.

Here they did not remain many days, but prepared to attend the Passover, at Jerusalem, the first celebration of that feast since Jesus had become a public teacher.

More than six months had passed since his baptism at Bethabara. The winter and cold season were gone, and spring had returned with its festive scenes, inviting their presence at the holy city.

CHAPTER IV.

Scenes at Jerusalem. — Description of the Temple. — Visit of Nicodemus. — Jesus remains in Judea. — His disciples baptize. — John's disciples complain to their master. — The woman of Samaria. — Visits Cana, and heals the nobleman's son. — Returns to Nazareth, and is expelled.

UPON his arrival at Jerusalem, Jesus went up to the Temple to worship; and, as he entered the court of the Gentiles, he was saddened by the scene he encountered there.

A crowd of people, apparently forgetful of the reverence due to the sacredness of the place, with loud voices and eager strife, were engaged in buying and selling sheep, oxen and doves.

These animals had been brought from a distance, to sell to those who came to offer sacrifices; but it is probable that the occasion was improved for the sale of other merchandise, and for extortionate bargains.

For a while the stranger stood unnoticed, witnessing with pain and displeasure what was passing around him. At length, unwilling longer to gaze in silence at the profanation of his Father's house, he seized a scourge of small cords that one of the traders had left upon the pavement, and drove the cattle from the court.

There was something so majestic and awe-inspiring in his manner, that no one offered any resistance; on the contrary, some of the bystanders gladly lent their aid, as they

regarded the Temple a holy place, and were grieved to see it used for purposes so unworthy.

When this was done, Jesus turned to those who sold doves, and said, "Take these things hence; make not my Father's house a house of merchandise." Then, approaching the



tables of the money-changers, he overthrew them, and poured their contents upon the ground.

It was not in anger, but in just and righteous indignation, that our Lord in this way rebuked the desecration of what had long been held most sacred by every devout Hebrew in the land,—the glorious and beautiful Temple, consecrated to the worship of Jehovah.

The Jewish law required the payment of a half-shekel as a yearly tribute to the Temple service, and for this purpose no other than the national coin could be received. On and after the fifteenth of the month Adar, answering to March, the money-changers placed their tables in the court of the Gentiles, for the purpose of exchanging Greek and Roman coins for their own currency. For this exchange a

fee was exacted, by which they enriched themselves. They also supplied their countrymen, living in distant provinces, who came to attend the Passover, with money that could be used at their respective homes.

When the excitement that our Lord had occasioned had in a measure subsided, some of the Jews came to him, asking that he would give them a sign that he was really the Messiah.

They had watched him, as with authority he had commanded the traders to depart; and they knew that he was the new teacher from Galilee who called himself the Christ, but, before they yielded their homage, they would hear his claims to such superiority.

Unwilling now to enter into an argument with them, and desiring rather that they might be convinced by his miracles, and the doctrines he taught of his divine nature, Jesus replied, "Destroy this temple, and in three days I will raise it up."

They misunderstood his meaning; and, supposing he referred to the structure before them, and not to his own person, they were displeased, and asked, with derision in their looks and tones, if he would, indeed, rebuild in three days what had taken forty and six years to complete.

The Temple was first erected upon Mount Moriah, under the directions of King Solomon; but the materials for it were collected by David, his father. It was seven years and six months in building; and at the time the Jews were taken captive by Nebuchadnezzar, the King of Babylon, it was plundered and burnt.

After their return from captivity, it was rebuilt, but with far less splendor than before, so that the aged men who remembered the first wept when they beheld it. Some

years before the birth of Jesus, Herod the Great undertook to rebuild and enlarge it. It occupied eighteen thousand workmen during nine years to complete the walls and courts, while the priests were employed to build the Temple itself.* No expense was spared to make it vast and beautiful; but the glory of the former Temple had departed; the ark and the mercy-seat were no longer within the Holy of holies, nor was it illuminated by the Shckinah, the emblem of the divine presence. After Herod's design was finished, the Jews continued, from time to time, to add to its size and ornament, so that it was literally forty and six years since it was commenced, and they did not consider it yet perfected.

The Temple, and the courts that surrounded it on three sides, occupied an area of half a mile in circumference, and were enclosed by a wall twenty-five feet in height. It was approached by a high flight of steps, and entered by nine gates. These gates were forty-five feet high, and more than twenty-two feet wide, all of them richly adorned with gold and silver.

One of them, called the Beautiful Gate, on the eastern side, was higher than the rest, and directly in front of the Temple.

It was made of Corinthian brass, in those days a rare and precious metal.

On the inside of the wall, leading from one gate to another, were covered porches, or cloisters, twenty feet wide, paved with different-colored marble. Above them was a roof of cedar, supported by pillars of white marble, so large that three men could scarcely meet their outstretched arms around them.

One of these covered walls was called Solomon's Porch,

* Josephus.

because it stood upon a vast terrace originally built by that king. It commanded a splendid view of the country, and looked down a precipice to a fearful depth below. From these cloisters the Jews entered into the court of the Gentiles.

This was separated from the court of the women, where the treasury was placed, by an ascent of four steps, and a low wall, on which were placed pillars, bearing inscriptions in Latin and Greek, forbidding any Gentile to pass beyond its limits. It was to this wall St. Paul undoubtedly referred, when he said that Christ had broken down the middle wall of partition. He was writing to the Ephesians; and he assured them that Jew and Gentile were made one by the blood of Jesus.

A flight of fourteen steps led to the court of the Israelites, appropriated to the men as their place of prayer and sacrifices. Within it, and separated from it only by a wall eighteen inches high, was the court of the Priests.

Against the wall stood the altar of burnt-offering, which, being covered with plates of massy brass, was called also the Brazen Altar. To it the people brought their sacrifices, but were never allowed to enter the enclosure that surrounded it. Beyond these three courts, ascending twelve steps, the Temple itself was reached. It was divided into three parts, the Portico, the Sanctuary, and the Holy of holies.

The former was of white marble, its roof covered with plates of silver and spikes of gold; and its pillars and sides were decorated with various gifts, presented as offerings by the Jews.

Among these was a golden vine of exquisite workmanship. From the portico a large gate, hung with a heavy

Babylonian veil of many colors, embroidered with purple flowers, opened into the sanctuary.

Here were kept the golden candlesticks, the shew-bread and the golden altar of incense, at which, in turn, the priests officiated.

Every Sabbath day the shew-bread was placed upon this altar,—twelve loaves covered with leaves of gold upon their four sides. They were brought when hot, and the old loaves taken away and eaten by the priests. Four priests entered, bearing the new, while four others carried away the old; so that the bread was continually before the Lord. Upon the top of the loaves were placed the golden dishes wherein the incense was burned.*

The sanctuary was covered on every side, within and without, with plates of gold, so dazzling in the sun, the spectator had to turn his eyes away from gazing at it.

Separating this from the Holy of holies, there was another veil, also embroidered, the same that was rent from the top to the bottom when our Lord was crucified. Within this veil no human foot ever trod, save that of the High Priest, and his but once a year.

Upon the day of atonement, called sometimes the Feast of Expiation, he entered, dressed in the holy linen garments, and the mitre, all pure white, and made an offering for the sins of the whole nation.

It was on this day that he placed his hands upon the head of a living goat and confessed the iniquities of the people, and then sent it away into the wilderness, as a symbol that they should be remembered no more.

To this day, the tenth of October, the Jews looked with

* Lightfoot.

peculiar interest, as the most solemn of all the year; and it was observed by them with rigid fasting.

The Temple was the name given not alone to the building itself, but to all the courts and chambers within the wall that surrounded it. Against the Temple, on the outside, were rooms where the Priests, and the Levites, a lower order of priests, met for business concerning their office, and also halls of instruction for the Rabbis. In one of these it was that the Saviour was probably found by his parents, at the time he was lost.

To this magnificent structure the Jews turned with enthusiastic pride and reverence; and of this it was they understood our Lord to say, it would, if it were destroyed, be rebuilt in three days.

It was not strange they looked upon this as impossible; and, supposing he had thrown contempt upon their beloved Temple, they never forgave him.

So carefully cherished was the reverence of the people for the Temple, that they were not allowed to enter its inner courts with their shoes upon their feet, nor, however weary they might be, to sit down within the court of the Israelites.

They were not permitted to cross from one gate to another, for the sake of shortening the distance to any part of the city.

When they entered, they must walk slowly; and when they would offer prayer or sacrifice, they were commanded to cover their heads with their mantles or with a veil, to stand with their eyes directed to the ground, and their hands folded upon the breast.

When they would leave the court, they were required to walk backward, so as never to turn their back upon the altar.

The daily service of the Temple, in ordinary times, consisted of the morning and evening sacrifice, when a lamb was offered upon the altar of burnt-offering.

The priests rose at dawn of day, and were chosen by lot for the performance of their duties; for presenting the sacrifice, and offering incense upon the golden altar on the sanctuary. They then opened the seven gates of the Temple, and the multitude were assembled by a flourish from the silver trumpets. A bell was also rung, to call the absent priests and the absent Levites to their desks for music.

At a given signal the incense was kindled, and the congregation without joined in the prayers. Then the lamb was placed upon the altar, and four priests, standing upon the steps that led to the Portico, raised their hands above their heads, while one of them pronounced the solemn blessing, contained in Numbers 6: 24—26, "The Lord bless thee and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace."

During the day, the priests held themselves in readiness to attend to the offerings of the people. These were of two kinds; the one to expiate their sins, or uncleanness, in consequence of approaching the diseased or dead, and the other to express thanks for benefits received. The evening sacrifice took place towards sunset, and with nearly the same services as that of the morning.

The dress of the priests was similar to that of the other Jews, except when performing their official duties. It then consisted of a tunic of white cotton, which fell to the ankles, made with sleeves, and woven in one piece, without a seam. The girdle that confined this dress to the waist was a hand-

breadth in width, woven so as to resemble the scales of a serpent, and embroidered with flowers in purple, dark-blue, scarlet, and white. It encircled the body twice, and was tied with a knot before, the ends hanging nearly to the feet. These were thrown over the left shoulder when the priest was employed in the Temple, that they might not impede his movements. The mitre and turban was at first, in the time of Moses, very lofty; but afterwards it was circular, covered with fine linen, and fitting closely to the head. The priests, while occupied with their sacred duties, always wore the feet bare, as a symbol of reverence and veneration.

The dress of the High Priest was different. He wore a mantle of blue, with a hem at the bottom, embroidered with pomegranates in purple and scarlet. Between the pomegranates were suspended small bells of gold, which occasioned a tinkling sound when he walked.



The sacred Ephod, worn upon the shoulders, was of cotton, colored with crimson, purple and blue, and ornamented with gold. It was eighteen or twenty inches in

length, and where it crossed the shoulders it was adorned with two onyx-stones, on which the names of the twelve tribes were engraved, six upon each.

The breast-plate was about ten inches square, made double, so as to form a case. The outside was ornamented

with four rows of precious stones, on which were also the names of the twelve tribes. It was fastened to the Ephod by rings of gold, through which were passed ribands of dark blue. It was suspended from the shoulders by chains of gold, and held at the waist by the girdle.

Within the breast-plate were deposited the Urim and Thummim, by which the High Priest sought responses from Jehovah.* These were three precious stones; upon one was engraved No, upon another Yes, while the third was blank. For all matters of importance the High Priest resorted to these for a decision, drawing out one, as if by lot; but they do not appear to have been used after the time of David. The mitre worn by him was similar to that of the other priests, except that it was somewhat taller, and the upper part of purple and white intermixed.

Upon his forehead he had a plate of gold, attached to the mitre by a blue riband, which bore this inscription: "Holiness to the Lord." In our Saviour's time, the mitre was encircled by a triple crown of gold, which was added by the Maccabean princes, who were also priests.

While our Lord continued in Jerusalem, he performed many miracles, and numbers professed their belief in him, but he placed little confidence in them, for he could read the hearts of all. There was one person there who had heard much of Jesus, — of his acts of love and mercy, — and had a strong desire to see him.

It was Nicodemus, a ruler of the Jews, and a member of the Sanhedrim, or council. He was afraid to appear among the hearers of the Nazarene by day, lest he might incur the reproach of his associates; and, having ascertained where he lodged, he left his own house at evening, drew his mantle

* Exodus 28 : 30. Jahn's Archæ.

closely round his head, and went unobserved to the place. Here he must have found the Saviour alone, for he at once made known the object of his visit. "Rabbi," said he, "we know thou art a teacher come from God; for no man can do the miracles thou doest, except God be with him." Then Jesus told him of the necessity of regeneration before he could understand the things of heaven.

Long and earnestly did they converse together,—the prophet of Galilee and the ruler of the people,—the latter devoutly listening as Jesus unfolded to him the first lessons of religion, and treasuring in his heart the precepts that for the first time met his ear.

Nicodemus seems to have remembered our Saviour with an interest he never could lay aside. We do not hear that he ever publicly professed his belief; yet he afterwards, on more than one occasion, showed his sincere attachment to Christ. He belonged to the Sanhedrim—a court consisting of seventy-two members, with the High Priest at the head, the chief priests, elders and scribes, completing the number. They sometimes held their councils in the High Priest's palace; but generally in the council-house, a building near the Temple. It was at one of these meetings, when they were all disposed to silence Jesus, and had sent officers to take him, that Nicodemus spoke boldly in his defence. Again we hear of him at the burial of our Lord.

So mild and yet so majestic, so firm and yet so gentle, was the character of Jesus, that he commanded the respect and won the love of all who saw and heard him, unless they were blinded by the strongest prejudice. Soon after this conversation with the inquiring ruler, Jesus and his disciples—the few who had already attached themselves to him—went into the country of Judea, and re-

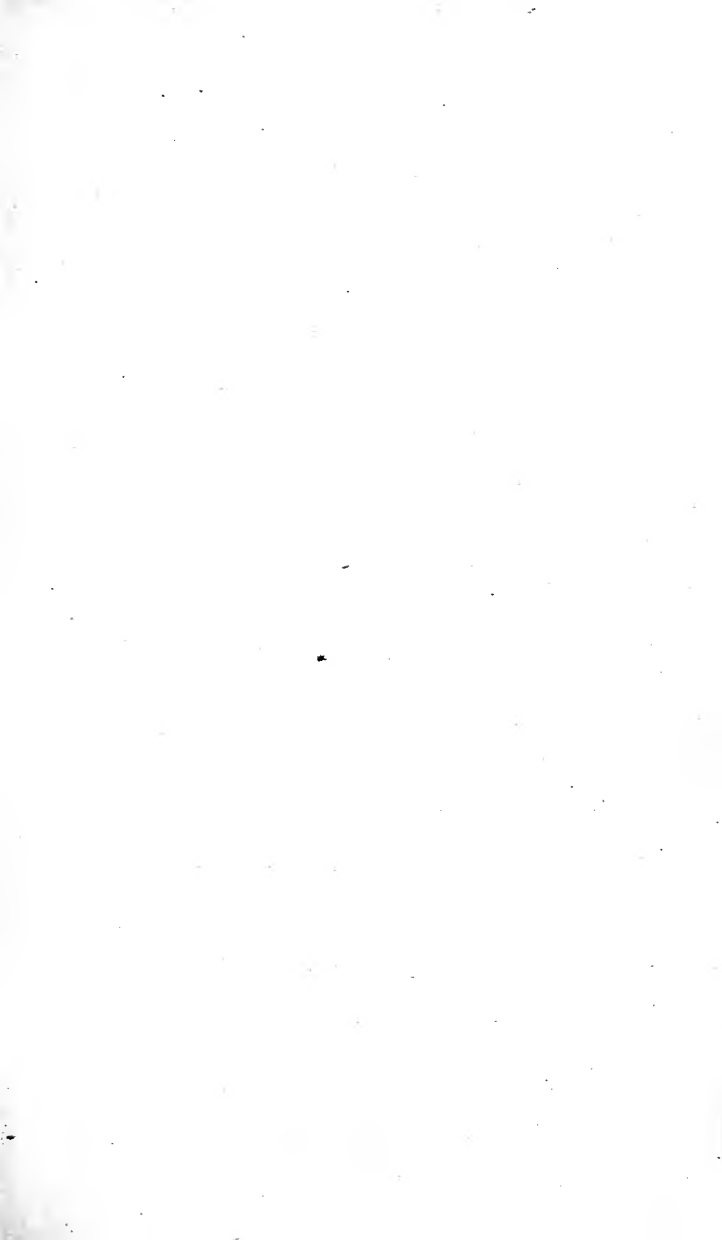
mained there several weeks. Many people followed them ; and those who believed on the teachings of Christ were baptized by his disciples.

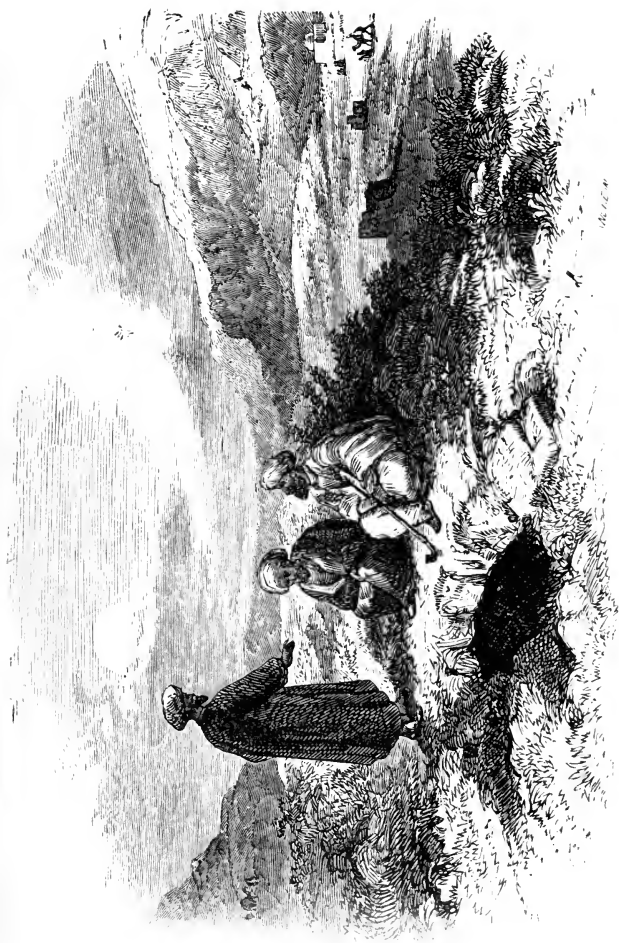
John also was baptizing in Enon, near Salim, a place where there was an abundant supply of water. Soon the news reached the ears of John's disciples that Jesus and his followers were attracting the people to them, and administering baptism ; and they went to their master with bitter complaints. He reproved them for their jealousy, and reminded them that he had often told them he was not the Christ, but had come into the world to prepare the way before him. When Jesus heard the rumor that his disciples baptized more persons than John, he left that part of the country, and passed through Samaria, on his way to Galilee. He was not willing unnecessarily to offend ; he desired to make peace and to conciliate when he could ; and by no means would he be considered the rival of John.

Very soon after, this holy man was cast into prison, by the order of Herod Antipas, the son of Herod the Great, who was King of Judea when Jesus was born.

His crime was that he had been faithful in reproving the sins of that king, and especially that he had declared it unlawful when Herod took his brother Philip's wife, and made her his own. For this he was seized and imprisoned in the remote fortress of Machærus, east of the Dead Sea, where he remained until his death.

After this Jesus left Judea, and journeyed homeward. Late in the autumn he reached Sychar, or Shechem, a city of Samaria, and seated himself at mid-day by Jacob's well, without the walls, to rest. The Samaritans and Jews were bitterly opposed to each other. The Jews worshipped only in Jerusalem, while the Samaritans had built a temple on





SUECIEM AND JACOB'S WELL. Page 59.

Mount Gerizim, and contended that Moses had so directed. They received the five books of Moses, and rejected the other Scriptures. In consequence of this hatred, the Jews held no intercourse with them, and regarded them as the worst of the human race.

Shechem lay in a valley between Mount Gerizim and Mount Ebal. On the latter the law was read to the assembled tribes, and then the blessings and cursings pronounced alternately from one to the other, as Moses had given commandment previous to his death.*

Here, by this well, that had once belonged to the patriarch, our Saviour was seated, when a woman, bearing a pitcher upon her head, came to draw water. She was a Samaritan, and saw, from his appearance, that the stranger was a Jew, so that she was not a little surprised when he asked her for some water to drink. She was surprised that a Jew should ask a favor of a Samaritan, and she told him so. Jesus answered, if she knew who it was that asked her for water, she would ask of him, and he could give her living water, which, if she tasted, she would thirst no more. Immediately she desired him to give her some; but he replied by telling her many things of herself that no ordinary stranger could have known. Looking earnestly at him, she said, "Sir, I perceive thou art a prophet." Then our Lord, after giving her much instruction, assured her that he was the true Messiah.

The woman set down her water-jar, and hastened back to the city, where she called one and another of her friends to go with her and see this remarkable man, who she intimated might be the Christ. While he still talked with the woman, the disciples, who had gone into Shechem to buy food, re-

* Deut. 27

turned, and wondered to find him thus engaged, though they did not dare to express their surprise. When she had left him, they pressed him to eat.

He declined their entreaties, and told them he had meat to eat which they knew not of. Then, seeing the people coming from the city gates and crossing the fields that lay between them, he said to his disciples, "Behold! the fields are white already to the harvest." They wondered at his meaning, for it was yet four months before April, the time of harvest; but they understood it when, soon afterwards, they saw the crowd gathered around him, anxious to hear the words of eternal life.

When our Lord had finished speaking, his hearers entreated that he would remain with them; and he consented, and abode two days in their city.

Afterwards the little company pursued their journey as far as Cana, where he had performed his first miracle.

All the way through Galilee, wherever Jesus had stopped, he had been gladly received. Some had met him at Jerusalem; others had heard of his miracles, and were desirous of being healed.

While at Cana, a nobleman from Capernaum — a day's journey or twenty miles distant — came to see him, and entreated him to heal his son, who was at the point of death. Jesus told him, unless he could see some signs and wonders, he would not believe; but the nobleman replied by urging him to return with him to his home and restore his child before it was too late. Our Lord at this time had not restored the dead to life, and the anxious parent did not know that he could or would do it now. He was only fearful lest his child might die in his absence. Jesus read his thoughts, saw his distress, and calmly said to him, "Thy

son liveth." It was enough; there was no distrust; the joyful father turned his face homeward, with a heart full of gratitude. When almost there, his servants came to meet him, and brought the tidings that his son was living, that the fever had left him the day before at two o'clock. At that season of the year the seventh hour was two hours after mid-day. It was the very hour when Jesus had given him the assurance that his child should recover; and he believed, and all his family and household. He told them what Christ had done, and that he could be no other than the Messiah of their nation. His suffering, dying child had been restored to health, and he could no longer doubt.

Then Jesus went to Nazareth, his early home, where he had passed his childhood and youth. It was situated in a valley surrounded by high hills. Here he must have found many who had known him from his earliest years, who had known his blameless life and beautiful character. On the Sabbath-day he entered the synagogue, as he was accustomed to do as each holy day returned; for he loved the day, and set us an example of attending the services of the house of God.

The synagogues were erected for the weekly worship of the Jews; and it was regarded as a mark of piety to build one. In each there was an altar or table, where the book of the law, or the roll of parchment upon which the law was written, was spread. The best or chief seats, which the Pharisees loved, were near to the ark where the rolls were preserved.

The women were seated in a gallery, enclosed with a lattice, where they could see and hear all that was going on below.

The minister,—called, also, the ruler of the synagogue,—

whose office it was to appoint the reader, invited Jesus to read the lesson for the day. He was a member of this synagogue, and, as such, was invited to take his part in the service.

The passage was in Isaiah,* and had reference to himself. Having finished it, Jesus handed the roll to the minister, and sat down; and, while the eyes of all were upon him, he proceeded to explain the prophecy. It was the manner of the Jewish teachers to stand up to read, and to sit while instructing the people.

At first they listened with delight and surprise at the wisdom that fell from his lips. They remembered his quiet, humble life when he dwelt amongst them, and wondered where he had obtained so much knowledge. But, as he proceeded to tell them of their blindness, and that he could not do many miracles there because they would not believe, that a prophet would not be accepted in his own country, they were disappointed and enraged. Rising from their seats, they seized him, and led him out of the synagogue up to the brow of a high hill near the town, intending to cast him off into the precipice below. Here there seems to have been some division amongst them. Some of them, more kindly disposed, endeavored, perhaps, to prevent the cruelty of the others; and, while they were contending, Jesus passed through the midst of them, and made his escape.

* Isaiah 61 : 1.



SEA OF GALILEE. Page 65.

CHAPTER V.

Jesus goes to Capernaum. — Miraculous draught of fishes. — The four disciples called. — The unclean spirit cast out. — Peter's mother-in-law healed. — Jesus goes through Galilee. — The leper healed. — Some account of the leprosy. — The paralytic healed. — Matthew called.

OUR Lord next went to Capernaum to reside; and here he walked frequently on the borders of the lake.

The inhabitants, many of them, were fishermen, and made their living by selling the fish that abounded in those waters.

One day, as he was preaching, finding himself thronged too closely by the crowd, he desired to enter a boat that lay near. It belonged to Peter, who was washing his nets at a little distance. At the voice of Jesus, he quickly left his employment, and, at his request, pushed the boat from the shore.

Then, seating himself in it, the Saviour taught the people who gathered around him to the water's edge.

After he had finished speaking, and the assembly had dispersed, he turned to Peter, and bade him let down his net into the sea.

Peter replied that he and his companions had been toiling all night without success, but, if Jesus said the word, they would again make the attempt.

Then they let down the net, and immediately it was

filled, so that Peter, and Andrew, who was with him, beckoned to their partners, James and John, to come to their assistance.

They brought their boat alongside, and soon both the vessels were filled with the fish, and began to sink.

Alarmed at their danger, Peter fell down at Jesus' knees and cried out, "Depart from me, for I am a sinful man, O Lord!" but Jesus said unto him, "Fear not, Simon; from henceforth thou shalt catch men."

No longer should it be the sole business of his life to provide food for the body, but he should become a preacher of the gospel.

To Andrew and Peter, both, he said, "Come ye after me, and I will make you fishers of men;" and they left their nets and followed him.

Afterwards, finding James and John sitting in a boat mending nets, Jesus called to them, also, to come and follow him. At once they left Zebedee their father with the hired servants, and went with him, from that time, to be his friends and followers. They needed no argument to convince, no entreaties to persuade, for they had heard of the Saviour's baptism at the Jordan and the testimony of the Holy Spirit; these had themselves witnessed the miraculous draught of fishes, and were sure that he was the Christ. With these disciples, Jesus returned to the village of Capernaum,—the village of comfort, or lovely village, as it was called, because there was a delicious spring of water there,—an important matter in a country that was often parched with intense heat, and where springs and wells were rare and highly prized.

Here he taught in the synagogues on the Sabbath, and the people gladly heard him; while they marvelled at doc-

trines so unlike those taught by the Scribes and Pharisees, — doctrines that urged upon them love to their enemies, as well as their neighbors. On one occasion, as our Lord was preaching, a man in the assembly, possessed of an unclean spirit, cried out, "Let us alone! what have we to do with thee, Jesus of Nazareth?" Immediately he rebuked the spirit, and the lunatic recovered his right mind.

What this disease was, we have difficulty in deciding. Some suppose it was a real possession of the individual by the agents of Satan. Others, that it was a figurative way of speaking of derangement, and was a mental malady, more violent than any known in our time.

When the services of the synagogue were closed, our Lord accompanied Peter to his house, and James and John went with them.

Here they found the mother-in-law of Peter very ill with a fever; and the family came to Jesus, beseeching him to have pity on her, and make her well.

Ever ready to relieve the sorrows of the distressed, he went with them into the sick room, and stood beside the sufferer's bed. Then, taking her by the hand, he gently lifted her up.

Instantly the fever left her, and she arose from her bed, and assisted in preparing a repast for their benefactor and guest.

The Jews rose at dawn of day, and breakfasted at an early hour; at eleven they made a light dinner, consisting chiefly of fruits, honey, milk and rice, or other vegetables.

Their ordinary beverage was water drawn from the public wells and fountains; and this they never refused to any one, without a gross breach of hospitality.

Their principal meal was at sunset; and when a feast was

made, it occurred still later in the evening, when meats and wines were the chief articles used, and these served in various ways. They were careful to wash their hands before eating; and, as no knives and forks were used, this was the more requisite.

The blessing they asked before and after meals was in these words: "Blessed be thou, O Lord our God! the King of the world, who hast produced this food or this drink from the earth and the vine."

The latter clause was varied, as it was pronounced over the wine or the food.

The younger women were not admitted to the same table with the men, but often served the guests.

At sunset, the people, hearing that our Lord was at Peter's house, came crowding around the porch, bringing those who were diseased, or possessed with evil spirits; and he healed them all. None were sent disappointed away; the lame walked with firm step, the blind gazed with delight at the landscape, from which they had been so long shut out, and the poor lunatic rejoiced in calm and peaceful thoughts.

Early the next morning, before it was day, Jesus arose, and left the house, and went forth to a solitary place to pray.

There were places for prayer erected for those who desired to be undisturbed, sometimes by the sea-shore, and sometimes in groves.

They were built of stone, and were simple enclosures, devoted to religious worship and contemplation, capable of holding but few persons.

It may have been to one of these that our Lord resorted at this time.

As soon as Peter and his associates learned that the Master was gone, they went to seek him. Having found him, they entreated him not to leave them, for many were inquiring for him. But our Lord did not return. He assured them he must preach the gospel in other cities, for therefore he was sent; and they went with him to the neighboring towns.

Afterwards Jesus went throughout Galilee, preaching the gospel and healing the sick; and his disciples went with him, while multitudes followed from Jerusalem and Judea and from beyond Jordan.

Once, as they were entering a certain city, they met a leper in the way, who came and knelt before Jesus, and entreated him to have mercy upon him, saying, "Lord, if thou wilt, thou canst make me clean."—What was our Lord's reply?

The leprosy was a dreadful disease, and those afflicted with it were forbidden to enter any dwelling, or come near their fellow-men. They were not permitted to drink from a running stream, but were glad to slake their thirst at pools of stagnant water. When they saw any one approach, they would cover their heads with their mantles, and cry out "Unclean ! unclean !"

The disease was contagious, and so loathsome and painful that all were afraid of it. It was slow in its progress, covering the person at first with white spots, which gradually became darker, while the joints grew loose and fell apart, until the limbs were gone.

This poor man had heard of Jesus,—of his compassion for distress, and his power to heal,—and he hoped he might feel pity for him. Nor did our Saviour shrink from his touch, but, placing his hand upon him as he knelt there, in tones of sympathy and kindness he said, "I will, be thou

clean." The leprosy at once vanished ; health and vigor took its place, and he rose from his knees rejoicing.

Then Jesus directed him to go to the priest and make the requisite offering, but to tell no man what had been done for him.

The law enjoined that, when a man was healed of leprosy, he should be examined by the priest, and, if perfectly restored, he should offer two living birds, either doves or young pigeons.

These he would get a friend to present for him, and with them some cedar-wood, scarlet dye and hyssop, which last was an odoriferous plant, bitter to the taste.

One of the birds was then slain, and the priest, dipping the other with the scarlet and hyssop into its blood, sprinkled the lately leprous man seven times. After this he let the living bird go free ; a symbol that the man was free from his distressing malady.

It must have been to this ceremony David referred, when he said, "Purge me with hyssop, and I shall be clean."

After an absence of many days, our Lord returned to Capernaum ; and his arrival was soon reported among the people, who came flocking to his house to be healed, and comforted in body and mind.

The dwellings of the Jews were generally built around an open square. The entrance was in front, leading first into a porch, where was a stairway, by which they reached the upper rooms and the roof.

Opposite the entrance was a door that opened into the court, the favorite retreat in the heat of the day. Over it an awning was extended and removed at pleasure. Usually it was paved with marble, and sometimes a fountain in the centre cooled the air. When a large company was invited,

this was the place of their reception, and carpets and mats were strewed upon the pavement for their accommodation.

Around this was a piazza, with a gallery above, supported by columns. The roofs were flat, and where the houses were contiguous formed a pleasant place for walking in the evening. They were surrounded by tiles, or a railing, — which was required by a law of Moses,* — so low as to be stepped over upon the side next to a neighbor's dwelling, but on the other sufficiently high to prevent any one from falling.

It was in the court of his dwelling that at this time our Lord was seated, when the people gathered to listen to his instructions. Among his audience were Pharisees, and doctors of the law, who had come from a distance to see if the rumors concerning him were correct, and to satisfy their curiosity. Notwithstanding the bitterness and hatred with which this class of men ever regarded the Saviour, we hear of them continually as his listeners, and often as taking long journeys to be present when he taught the people.

Upon this occasion, a sick man, carried by four persons, upon his bed, came to be cured of the palsy. Finding it impossible to get an entrance below, through the porch into the court, his friends carried him up by the staircase to the roof. As they looked down upon the assembly, they saw in the midst of it the Divine Physician, and upon him every eye was bent.

If they could succeed in lowering the paralytic to the pavement below, they believed he would be healed; and they determined to make the attempt. The court was crowded,—the porches, the galleries, all were filled,—and

* Deut. 22: 8.

yet they would not be disheartened. Breaking away the tiles, and removing the awning, they secured the bed carefully with ropes, and let it down directly in front of the place where Jesus sat.

When he saw how much pains they had taken to bring the poor man to him,—saw how great was the faith of the sufferer in his power to do him good,—he bent over him, and said, “Be of good cheer, thy sins are forgiven thee.”

Some of the Pharisees and lawyers murmured at this, and called it blasphemy, because, they said, God only could forgive sins, and they knew not that God in Christ was there.

Observing their displeasure, and unwilling to contend with them his power to forgive sin as well as to heal the body, Jesus said to the man, “Arise, take up thy bed and walk!”

Immediately he arose, lifted his mat from the ground, and departed with joyful heart to his own house, to meet there the congratulations of his kindred and friends, and to express to them his gratitude towards his gracious and condescending benefactor. As he passed through the crowd, many persons exclaimed, “Truly we have seen strange things this day;” and they glorified God, who had given such power unto men.

As yet, they understood not, and were slow to be convinced, that all these wonderful works they beheld were performed by the Son of God. In their blindness, they knew him only as one like themselves, a son of man.

The assembly being broken up, was quickly dispersed, and Jesus went forth to walk by the sea-shore. His way lay through the village, and soon his attention was attracted to a publican seated by the road-side, attending to the

receipt of taxes. These taxes were imposed by the Roman government, and were levied upon all merchandise exported or imported by the Jews. The tax-gatherers, or publicans, were usually selected from the Jews, and were detested by their countrymen.

They took their positions at the gates of cities, and by the highways, to examine all the goods that passed, and receive duties for them. Often they extorted larger sums than were required by law, retaining the surplus for themselves; in this way increasing the odium attached to them and their employment. They were particularly disliked and despised by the Pharisees, who prided themselves upon their devotion to the national prosperity, and to whom the payment of taxes to the Romans was like an acknowledgment of their right to supremacy over them.

Approaching the publican, our Lord bade him arise and follow him. And Matthew—for this was his name—immediately obeyed the call.

We have no reason to suppose that Matthew was guilty of any injustice in his dealings towards his fellows; on the contrary, he seems to have been respected, although his occupation was in such disrepute.

He knew who it was that spoke to him; he knew that in going he must leave all prospect of riches and earthly prosperity; yet he did not hesitate.

It was Jesus who called,—he whose wisdom and goodness were manifested by his works and his doctrines, wherever he went; and, in simple trust and confidence, he became a disciple, and ever after remained the firm and faithful friend of his Lord.

PART III.

THE SECOND YEAR OF OUR LORD'S MINISTRY.

CHAPTER VI.

Pool of Bethesda. — The ears of barley on the Sabbath. — The withered hand. — Jesus at the Sea of Tiberias. — Jesus retires to the mountain, and chooses the Twelve — Sermon on the Mount. — Healing of the centurion's servant.

THE second year of our Lord's ministry was opened by his attendance upon the Passover ; and the first mention we have of his presence in Jerusalem, at this time, was on the Sabbath, at the Pool of Bethesda. This pool was by the sheep-gate, through which the sheep were led into the city for sacrifice. It was a short distance from the Temple, and had five porches, or covered walks, erected near it. In these were gathered the sick and crippled ; some lying upon their beds, and others sitting by, waiting for a movement of the water.

This bath appears to have had medicinal properties ; perhaps was a mineral-spring, which at times was rendered more effective by being disturbed either by a shower or subterranean heat.

The Jews believed that an angel descended and agitated the water at certain seasons. As a people, they were accustomed to attribute all favorable occurrences to the ministry of angels, and would naturally do so in this case. Those who could bathe directly after this movement were relieved of their diseases, whatever they were. It may be they experienced no instant cure, but were gradually benefited by the healing properties of the water.

Among the sufferers waiting on that day was a poor man who had been diseased thirty-eight years; and though he had often attempted to bathe there, yet always some one less infirm would step down before him, and he would be too late.

As he lay stretched upon his bed, he saw Jesus standing near, and beheld in his face the compassion that he felt. Nor was he mistaken. That gracious Physician had listened to his sighs, had read in his troubled expression all his wants; and, turning to him, he asked if he wished to be healed. He replied that he had no one to help him into the water after it was moved. Then said Jesus, "Rise, take up thy bed and walk." And the man arose in the full vigor of health, lifted his mattress from the ground, and departed to his house.

The stranger to whom he owed this happy change was gone; he had passed through the crowd and was out of sight, and he knew not who it was. As the man pursued his way through the porches and along the street, the bystanders began to blame him for carrying his bed on the Sabbath. But he answered that he who had healed him bade him do it, and went on.

Afterwards going to the Temple, to offer a thank-offering, the same benevolent stranger entered; and he knew that it

was Jesus, when he said to him, "Behold, thou art made whole. Go and sin no more, lest a worse thing come unto thee."

The man went out, and, finding those who had before inquired the name of his benefactor, he told them it was Jesus. Then these persons were angry because our Lord healed on the Sabbath; and, coming to him, they charged him with breaking the holy day. But he replied that he only fulfilled his Father's will, and that his Father loved him, and approved of his course. This made them still more enraged, and, from that time, they never ceased to persecute him, because he not only healed on the Sabbath, but called God his Father. But our Saviour changed not on the Sabbath, or on any other day. Whenever an opportunity offered, he was ready to do good to all that came to him, to the poor and needy everywhere; and among those he found his warmest, truest friends. The Jews were very strict in their observance of the Sabbath; adhering to the letter of the law, they too often forgot its spirit.

Their Sabbath commenced at sunset on Friday, and continued until that hour on Saturday. As the kindling of fires was prohibited, their meals were cooked on the day previous, which, on this account, was called the day of preparation.

At noon, between the hours of their Synagogue and Temple services, they partook of a slight repast; sometimes it was a feast to which they invited strangers, having been made ready on Friday. After sunset, they made arrangements for their third meal, or supper, which was more sumptuous. It was a rule of the Jewish doctors, that whatever could be done for the sick on the previous day, or deferred until the morrow, should be omitted on the Sabbath; and it was customary for persons with chronic dis-

eases to wait for their cure. But Jesus bade no one wait; whoever came to him was healed. He did not love the Sabbath less, nor intend to lead others to disregard it; but he would teach the Jews that a merely literal observance of the law, without a care for the comfort and wants of others, was not pleasing in the sight of God.

Soon after this he left Jerusalem with his disciples, to return to Galilee. As they were walking, one Sabbath day, through the fields, they gathered the ripe barley from the bending stalks on either side of their path. They were hungry, and, rubbing it in their hands to extract the grain, ate it as they walked. Some Pharisees, ever on the watch to see or hear some evil of our Lord and his followers, when they saw this, accused them of breaking the Sabbath. But Jesus said to them, If ye had known what this meaneth, "I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day."

The Pharisees were the most popular sect among the Jews. They derived their name from the Hebrew word *Pharash*, — which means set apart, — and supposed themselves the favorites of Heaven. They prided themselves upon the rigid observance of all the laws and ceremonies instituted by Moses, and such as had been handed down by the tradition of their fathers. But, while they paid such special regard to the external forms of religion, their hearts were filled with pride and hypocrisy. Their prayers were often paraded at the corners of the streets, and a trumpet was blown to announce their bestowal of alms to the poor. They wore deep fringes on their garments as a proof of their peculiar piety, and upon their foreheads broad phylacteries. These were pieces of parchment, upon which

were written passages of Scripture, bound with ribbons around the head, and worn when they attended the synagogue, and at morning and evening prayer. They also fasted twice a week ; on Thursday, the day they supposed Moses ascended on Sinai to receive the law, and on Monday, when he descended.

Soon after his arrival in Galilee, as Jesus entered one of the synagogues on the Sabbath, he found a man sitting at the door who had his right hand withered ; and around stood Pharisees and scribes, watching to see what he would do. Knowing their thoughts, he said to the cripple, " Rise up and stand forth in the midst." Then turning to these men, so eager to accuse him, he asked whether it was lawful to do good or to do evil on the Sabbath day ; to save life, or to destroy it. With his eyes still fixed upon them, and with grief for the hardness of their hearts, he said to the man, " Stretch forth thy hand ;" and he did so. It was no longer withered, but strong and vigorous as the other. At the sight, the enraged Pharisees could not conceal their hatred, but went and consulted with the Herodians, so called because followers of Herod, that they might take some measures to destroy him.

Finding they were determined to injure him, our Lord left that part of the country, and returned to the borders of the lake, whither great multitudes followed him from various parts of the land, from Jerusalem, and beyond Jordan. Again he taught by the sea-side, and the crowd pressed upon him so closely that he desired his disciples to procure him a boat where he might sit and teach them. When this was ready, he entered and sat where he could be easily approached by those who wished to be healed.

A year had now passed since Jesus had called one and

another to follow him; and ever since they had been with him, listening to his precepts, and studying the blessed example of his life. It was about this time he retired, one evening, to a mountain in Galilee, which, from its seclusion, seems to have been a favorite resort, and spent the night in prayer. Early in the morning, he sent for his disciples, and selected the twelve to be his Apostles. He gave them power to heal all diseases, and to cast out evil spirits. The names of these chosen followers were, first, Simon Peter, or Cephas, as our Lord called him, from the firmness and boldness of his character. Ardent and impulsive, he was often in error; yet his heart was full of love to his Master, who seems to have been strongly attached to him. Andrew, his brother, was much united with him in purpose and action; with less strength of character, he appears to have been led and influenced by Peter. James and John, the sons of Zebedee and Salome, were called by our Lord Boanerges, or sons of thunder; yet they were so mild and gentle in their character, it is not easy to see the reason for their obtaining such an appellation. John was the favorite disciple of Jesus. At the last Passover he sat next his Lord, and leaned his head upon his bosom. His loveliness endeared him to his Master; he was with him in the scene of the transfiguration, in the garden of Gethsemane, and at the cross Jesus intrusted to his care his dearest earthly friend, his mother. Matthew, or Levi, was the tax-gatherer, who left his office and his gains at the call of Jesus. Philip was from the same place, or near it, as Peter and Andrew, and was probably an early friend of the brothers. Bartholomew is supposed to be the same with Nathanael, whom Jesus loved for his truthfulness, and whom he declared to be an Israelite without guile. Thomas was of a cool and reflect-

ing temper. He needed proof to convince him of the truth, and would not, like Peter, yield to impulse or excitement. Lebbeus, or Thaddeus, is also called Judas; he was the brother of James, and son of Mary and Cleophas. This Mary was the sister of our Lord's mother, and had the same name, which was not unusual in Jewish families. He was the same Judas that wrote the epistle of Jude. Those brothers are spoken of as the brethren of Jesus; and, as it was the custom among the Jews to speak of near relations as brethren, we may conclude he had none of nearer kindred to claim the title. If he had brothers, the sons of Mary, his mother, he would naturally have intrusted that mother to their care, when he was parted from her. James, the brother of Jude, was the most gifted and learned of all the apostles; and his epistle addressed to the twelve tribes of the scattered Jews abounds in passages of the finest writing. Simon Zelotes was a Canaanite, and was named Zelotes from a sect of Zealots, to which he belonged before he became a disciple. Last of all, we have Judas Iscariot, so named from Carioth, the town of his birth. He was appointed treasurer of the little band, and carried the purse in which they placed their common funds.

After this selection of the Apostles, Jesus descended into the plain, where a great multitude had collected from Judea and Jerusalem, and the coasts of Tyre and Sidon. They came to hear the new Teacher, and to be healed of their diseases. Those of them who could get near to him would touch him, and were instantly made well; for there went virtue out of him, and healed them.

Finding the people gathered around him in still greater numbers, our Lord retired again to the mountain, and on a gentle declivity seated himself with his disciples. It was in

the spring of the year, and his heart rejoiced in the beauty of the scene, in the loveliness that nature spread before him, in the flowers at his feet, and the birds whose songs of praise filled the air.

The multitude who had followed drew near and listened, as he now taught them lessons of heavenly wisdom. Although the synagogues were always open to our Saviour when he chose to address the people, yet he delighted to instruct them in the open air ; to draw around him a group, or a larger audience, by the sea-shore or on the mountain side, and tell them the way of salvation. He would point them to the waving grain, or the bird that took its swift flight over their heads, and draw from each a lesson of the shortness of life, or of dependence upon an overruling Providence.

Upon this occasion, as he looked down upon the many who with uplifted faces pressed to hear his words, he preached a full and clear statement of the duties they must fulfil ; of love to God and man, of the blessings they might reap in this life, of those they would surely find in the world to come, if they would take up their cross and follow him. He told them it was more blessed to suffer for his sake than to abound in riches and honors of a worldly sort ; and he promised those that mourned here, and endured persecutions for the sake of righteousness, that they should rejoice hereafter, and find their reward in heaven.

As our Lord was returning to Capernaum, after his sermon upon the mountain, at his entrance into the village he observed a company of men approaching him. They were not those who usually followed his steps, but men advanced in years, and of wealth and station, as was evident from their dress and appearance. After the usual salutations had

been exchanged,* they informed Jesus that they had come to him to ask a favor in behalf of a friend. This friend was a centurion, an officer in the Roman army, at the head of a hundred soldiers; yet he had built them a synagogue, and was greatly attached to their nation. He had a favorite servant lying ill with the palsy; the physicians could do him no good, and his life was despaired off. His master was grieved to the heart at the thought of losing one so faithful and devoted to his service, and, as a last resort, determined to apply to the prophet of Nazareth to heal him.

In the hope that the elders might prevail upon him to grant his request, he had sent them in his stead. Having delivered the message, they besought Jesus that he would go with them, for they said he was worthy for whom he should do this. He replied, "I will come and heal him," and he went with them.

As they passed through the streets, many persons joined them; for, as our Saviour walked in the cities and villages of the land, he continually attracted to him such as were glad to listen to his words, or desired relief from their maladies. Nor were they ever driven from him by his indifference, or repelled by severity. No weariness of body or anguish of mind for a moment induced him to be insensible to their wants. However frequent their appeals, they never ceased to find in him the same infinite condescension and compassion that first brought him to the world.

When they drew near the house of the centurion, some persons were seen coming from the porch, and advancing to meet them. They also had a message for Jesus. The centurion, fearing he had asked too great a favor in desiring him to enter beneath his roof, sent other friends to say that

* Peace be unto you.

he was not worthy to receive him, nor was he worthy to go to him, but, if he would speak the word, he knew his servant would be healed.

For he was a man under authority, and had others under him, who obeyed his slightest command ; and he was sure that Jesus had the same power over diseases, that he could bid them depart and they would obey him.

To all this our Lord listened with pleasure and surprise ; and, turning to the people who followed, he said, “ I have not found so great faith, no, not in Israel ! ”

Here was a Roman who trusted in him, believed in his power to save, and openly avowed his belief, while many of his own countrymen rejected and persecuted him.

Then he bade the centurion's friends return to him, for, as he had believed, so it should be done unto him.

At these words they left him, and, entering the house, found the sick man restored to health.

CHAPTER VII.

Widow of Nain. — John the Baptist sends to Jesus from prison. — Jesus reproves the cities of Chorazin and Bethsaida. — At the house of Simon is anointed with spikenard. — Jesus again goes through Galilee with the twelve. — Heals the demoniac. — The scribes and Pharisees seek a sign. — His mother and brethren seek Jesus. — Jesus at the table of a Pharisee, — Luke 11. — Discourses to the multitude. — Relates many parables at the sea-side. — Jesus crosses the lake. — The tempest stilled. — The demoniacs of Gadara.

THE next day Jesus left Capernaum with his disciples, and many of the people followed them. Their way led to Nain, a city a day's journey distant, near the foot of Mt. Tabor.

As they approached the place towards evening, they met a funeral procession passing from the gates.

The burial-places among the Jews were usually remote from their dwellings; sometimes in the midst of fields or gardens, and sometimes in the sides of rocks. They frequently had private sepulchres, where only a particular family and their kindred were interred.

Upon this occasion the funeral was that of a young man, the only son of his mother, and she a widow.

He seems to have been much beloved, and his death to have awakened unusual sympathy in behalf of the desolate parent, for many of the inhabitants of Nain walked in the train of mourners.

As they moved on their way to the graves, sounds of grief filled the air; for, besides the sorrow of the mother, there were some hired for the purpose, who uttered loud

lamentations, while others carried musical instruments that sent forth wailing notes.

Now and then these sounds were hushed to silence, and the minstrels rehearsed the virtues and loveliness of the deceased, until fresh peals of mourning overpowered their voices.

In the midst of these signs of woe, our Saviour saw the poor widow, childless and heart-broken, bowed down with grief. Touched with compassion, he drew near, and said to her, "Weep not!"

Moved by the kindness and sweetness of the Saviour's voice, she raised her tearful eyes, and looked upon a face full of pity,—the face of Jesus,—and was comforted.

Then turning to the bier whereon the body of the young man lay, wrapped in folds of linen, he touched it, and the bearers stood still, while all around looked on in wonder and silence.

They had heard of the cures which Jesus had performed; some of them, perhaps, had been present when he had performed them; and they awaited some new display of his power.

In deep and clear tones a voice arose and fell upon every ear, especially those that lay cold in death, "Young man, I say unto thee, arise!" In the stillness of that moment, the bystanders could hear their own hearts beating, and with eager gaze they watched the scene.

The young man, but an instant before on his way to the grave, now responded to that call. He sat up, and began to speak; and Jesus gave him to his mother, while mingled feelings of joy and fear took possession of every heart.

They were now sure they had seen a prophet, and the rumor of this miracle, the first in which the dead had been

raised to life, spread throughout the country. Soon it reached the ears of John's disciples, and they went to their master with the report.

More than a year had now passed since he was shut up within the walls of the fortress of Machærus, and still they continued to minister to his wants, and cheer him with their visits.

John listened to the story, and, perhaps to convince them that it was the true Messiah, who alone could do such things, he sent them to Jesus, to ask if he was really the Saviour so long expected.

They set out upon their errand, and when they reached Capernaum joined the crowd who had collected to listen to the great Teacher. They watched him as he healed the sick, and spoke words of truth and comfort to the poor, and when they had opportunity they delivered their master's message.

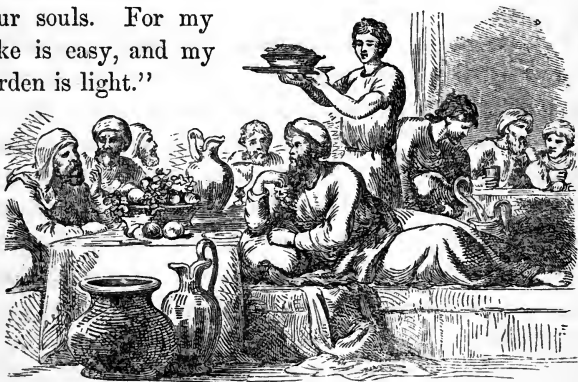
Jesus told them to return and tell John what they had seen; how the sick were made well, the dead restored to life, and that the poor had the gospel preached unto them.

After they had departed, our Lord conversed with his hearers about the character of John the Baptist; of his mission to the Jews, and of his own object in coming into the world. He told them they were like children playing in the market-place, difficult to please: for when John came to them fasting and self-denying in his life, they would not join him, but complained of his severity; and, when he himself came, mingling with them, sitting at their feasts, and social in all his habits, they called him a friend of publicans and sinners.

Then he grew more earnest as he proceeded, and spoke of the wickedness of Chorazin and Bethsaida, cities near

Capernaum; of Capernaum itself, and with deep solemnity assured them that, after all the mighty works that had been done in them, if they still continued in unbelief, continued to reject his love and mercy towards them, their punishment would be greater in the day of judgment than that of Tyre and Sidon,—than even of Sodom, so memorable for its wickedness.

At this time he closed his discourse with these words, so full of love,—so well suited to the sorrowing and the care-worn, the sick and the aged, of every clime and every period. “Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”



As he finished these invitations to his hearers, a Pharisee present, whose name was Simon, invited Jesus to eat supper with him, and, accepting the invitation, he went into his house, and reclined at his table. The Jews did not sit at their meals upon chairs, as we do. Their tables were made

like three sides of a square, hollow in the centre, so that the servants might enter and wait upon the guests. Around them, on the outside, were placed couches or cushions, upon which they reclined. They rested upon one side, with their heads towards the table, so that their feet might be easily approached from behind. When the supper had commenced, a woman entered, bearing in her hand an alabaster box, filled with spikenard, a very precious and costly perfume, brought from India, which she had with great expense obtained. She had led a sinful life; but, having heard the preaching of Jesus, she had repented, and now, learning that he was to be at the Pharisee's house, she followed him there, to make an offering that would prove to him her devotion. Coming silently and unobserved into the room, she knelt beside his feet.

With streaming tears she bent over them, and covered them with her kisses; and then, in token of her humility, wiped them with her long, flowing hair. After this, she broke the box, and poured upon them its fragrant contents. Until then, none but Jesus had perceived her presence; but the odor of the spikenard soon filled the room, and attracted the attention of the host. Looking around for the cause, he saw the woman and her employment, but said nothing.

In his own mind the thought came, if Jesus had been a prophet, he would have known this woman was a sinner.

The Saviour saw the frown upon his brow. He read his inmost thought, and said to him, "Simon, I have somewhat to say unto thee." He replied, "Master, say on."

Then our Lord told him of a man who had two debtors: the one owed him much, and the other little; yet both were freely forgiven. "Which of these," he asked, "think you, loved him most?"

Simon answered, "The one who had the most forgiven him."

Then Jesus told him this poor woman had been a great sinner; yet, since he entered, she had not ceased to bathe his feet with her tears, to kiss them, and anoint them with ointment; while he, the master of the house, had forgotten or neglected to give him water to bathe them.

It was a mark of hospitality among the Jews, on entering a house, for a servant to remove the sandals of the guests, and to wash the dust from their feet,—a service that was particularly needful in that hot and sandy climate, where the shoes worn only protected the soles.

But this attention had been omitted by the Pharisee, who prided himself upon his goodness, and the performance of every duty; while the poor woman had gladly taken upon herself the office of the humblest servant.

With looks of tender compassion, Jesus turned to her, and before all the company said, "Thy sins are forgiven thee;" then, perceiving that those around him doubted his authority to forgive sin, he added, "Thy faith hath saved thee; go in peace."

As with trembling steps she left the room, how must that benediction have filled her soul with joy! She had been a great sinner, but, until she had listened to the preaching of the Nazarene, she had never known the depth of her guilt. She had heard the melting tones that said "Come unto me;" and with all her sins, all her wretchedness, she had gone to him, and had not been rejected. In her ear had sounded those blessed words, "go in peace," and henceforth her life should be consecrated to Christ's service.

All that she had was his; all that she could do was too

little to offer him, in return for the precious gift bestowed, the peace that passeth understanding.

Soon after this, our Lord went again through Galilee into all its cities and villages, preaching the gospel to the people.

Besides being accompanied by his disciples, many women who had been healed of their diseases by him at various times, and some from whom he had cast out evil spirits, joined him in the way. Among these were Johanna, the wife of Chuza, Herod's steward, Susanna, and Mary Magdalene, who had been a great sufferer from the influence of evil spirits, and whose gratitude was as boundless as her attachment. She was from Magdala, and is by some supposed to be the same who anointed the Saviour's feet at Simon's table; but for this we have no sufficient authority.

These women ministered to the wants of our Lord, bringing him, it may be, food and clothing. With what delight they must have wrought, with their own hands, garments for Jesus to wear! How gladly would they gather for him their choicest fruits, or deny themselves to share with him the little of worldly goods they enjoyed! He would not refuse their gifts; he had taught them it was more blessed to give than to receive,* and the humblest offering he would never despise.

Entering a house with his disciples in one of the villages through which they passed, they had hoped to find rest; but the people crowded about the door in such numbers, so anxious to be healed, that they found no time even to eat.

Some of our Lord's relatives, hearing of his unwearied labors, and of the multitudes that constantly followed his

* Acts 20 : 35.

steps came to take him away, for they said he was beside himself. It may be they were instigated by his enemies to silence his preaching, under the pretence of his being deranged ; but, whatever was the cause of their visit, they were probably convinced of their mistake, as their coming made no change in his plans.

Among the sufferers brought at this time to Jesus, was a person both blind and dumb, who was possessed with an evil spirit.

Some of the scribes from Jerusalem who were present, when they saw this cure performed, asserted that Jesus was leagued with Satan or Beelzebub, and with his aid had cast out the evil spirit.

But our Lord replied, " If a house be divided against itself, that house cannot stand ; and if Satan cast out Satan, and be divided against himself, he cannot stand, but hath an end."

Then they asked him to show them a sign from heaven, wishing to ensnare him ; but he told them theirs was an evil generation, and no sign should be given them but that of the prophet Jonah.

For the Son of Man should be three days and three nights in the heart of the earth, as Jonah was three days and three nights in the whale.

He told them also that the men of Nineveh, who repented at the preaching of that prophet, would at the last day rise up in judgment against them ; and the Queen of the South would also condemn them, who came from a distant country to hear the wisdom of Solomon ; for a greater than Solomon was with them.

As he said this, a woman in the crowd lifted up her voice and blessed the mother of Jesus ; but he turned to her and

said, "Yea, rather blessed are they who hear the word of God and keep it."

While our Lord was still speaking,—it may have been within the court of the house they had entered,—word was brought to him that his mother and his brethren were without, desiring to speak to him, but could not get near him, on account of the press. Looking around him, Jesus asked, "Who is my mother, and who are my brethren?" Then, stretching out his hand towards his disciples, he said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." What a privilege to be a disciple, and to hold such an endearing relation to the blessed Redeemer! One of the Pharisees present came to Jesus, and entreated him to dine with him. He consented, and went with him, and took his place at his table. When the master of the house observed that his guest did not perform the ablutions which he considered necessary, having received the tradition of his fathers concerning them, he expressed his surprise. At this Jesus turned and rebuked him for valuing so much the external symbol of purity, and caring so little for the purification of the heart. He told him that the Pharisees loved the uppermost seats in the synagogues, those most conspicuous and honorable, and greetings in the market showing them particular deference and respect. In a strain of burning eloquence, he went on to remind them of their injustice and pride and hypocrisy. He knew they had invited him there out of no kindness to him; and he took the opportunity of assuring both the Pharisees and lawyers present that he could search their inmost thoughts, and fully understood their hearts.

He warned them, in conclusion, that their generation would have to answer for the blood of all the prophets that had been shed from the foundation of the world.

They asked him many questions, and, enraged at his reproof, and feeling its justice, they endeavored to provoke him to say something by which they might accuse him, and be revenged.

While Jesus had been dining with the Pharisee, an innumerable multitude had gathered together, awaiting his return. And when they saw our Lord, in their desire to get to him, they trod upon one another, so great was the crowd.

To his disciples, who were nearest to him, Jesus said, "Beware of the leaven of the Pharisees, which is hypocrisy." "For," said he, "there is nothing covered that shall not be revealed." Then he bade them fear not those who could kill the body, "but rather Him who had power to cast into hell." He assured them of a protecting Providence, who cared for the sparrows, and by whom even the very hairs of their heads were numbered; and told them to "fear not," for they were of more value than many sparrows. He related to them the parable of the man who desired to take his ease, eat, drink and be merry, and promised himself enjoyment for many years, who was called suddenly to die; and bade them not lay up treasure for themselves on earth, but rather store their riches in heaven.

Looking around him, as he stood in the open air, in the midst of that vast assembly, he called their attention to the ravens, who have neither store-house nor barn, and yet God feedeth them, and said to them, "How much better are ye than the fowls of the air!"

He pointed to the gay and fragrant lilies, that filled

the air with perfume, and made a bright carpet at their feet, and said, "Consider the lilies how they grow; they toil not, they spin not, and yet I say unto you that Solomon, in all his glory, was not arrayed like one of these." He told them, if God so clothed the flowers of the field, much more would he provide for them; and bade them seek first the kingdom of heaven, and all these things should be added to them.

Other parables our Lord addressed to them at this time, warning them to watch and be ready, for there was a judgment to come, at which they must surely give account.

There were some persons present on this occasion who had attended the recent passover, from which our Lord had absented himself. They came to him when his discourse was finished, and related to him the story of the sudden and cruel death of the Galileans, whom Pilate, the Roman governor, had ordered to be cut down in the Temple. They were offering their gifts before the altar, when their blood was mingled with that of their victims. It is probable they had been guilty of some treason against the Roman empire, and were thus brought to a speedy punishment. Jesus asked his informants if they supposed these men were sinners above all other Galileans, because they suffered these things; and then added, "I tell you nay, but except ye repent ye shall all likewise perish."

Then, referring to the destruction of life that had recently occurred, in the fall of the tower near the pool of Siloam, he asked if they believed that the eighteen who then perished were sinners above all who dwelt at Jerusalem; and repeated the words of warning, "Except ye repent, ye shall all likewise perish."

In conclusion, he related to them the parable of the fig-tree, from which the owner had for three years sought fruit, but found none, and of which, at length, being weary, he said, "Cut it down; why cumbereth it the ground?"

He told them how the dresser of the vineyard interceded for it, that he might bestow upon it further care and trial, before it was given up to destruction.

In this way he taught them what they were slow to learn, that, as the objects of God's peculiar mercy, the Jewish people were under peculiar obligation; and that, unless they should speedily repent, they must suffer and perish.

Many of our Lord's discourses to the people, and to his disciples, at this time, were in the form of parables, which he related to them, to impress upon their minds the truths he would teach.

It is still the custom in the East to converse much in this way, and to give instruction by relating stories that contain a deep and hidden meaning.

Often he would seat himself in a ship, and, having it moored near the land, address the people collected on the shore. Looking abroad over the fields, he would tell them of a sower who went forth to sow, and, as the seed fell in various places, of the good or evil results that followed, — especially of the good seed, that fell in good ground, and of the abundant harvest. Of another, who found both tares and wheat in his field, and let them grow together until the time of reaping. Of one who found a pearl of great price, and sold all that he had in order to buy it; and of the net which contained both bad and good fishes, which were divided, and the bad cast away. So, he told them, at the end of the world, it should be to

all of them; when the wicked must be parted from the just, when the seed sown in their hearts must spring up to everlasting life or to eternal death, and when they that had the pearl of price would rejoice that all they had had been exchanged for so rich a treasure.

Thus he drew from every object in nature some useful and important lesson, that would fasten itself upon their consciences.

Sometimes, weary of the crowd that so constantly attended him, our Lord would cross the lake, and find temporary relief in the silence of the wilderness.

One evening he proposed to his disciples to go with him to the other side, and while they were making preparations a scribe came up and said, "Master, I will follow thee, whithersoever thou goest."

Jesus replied, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

Afterwards, while on their way to the sea-side, he called to one and another, whom they met, to follow him; and when they desired to delay a little longer, the one to bid farewell at home, the other to bury his father, he said to them, "No man, having put his hand to the plough and looking back, is fit for the kingdom of God."

Coming then to the shore, they entered a small ship that lay there, and launched out into the lake.

The air, which had been dry and sultry through the day, was now cooled by the evening breeze, and the cloudless Syrian sky above them promised a prosperous sail.

Overcome with the fatigues of the day, Jesus presently left the little company, and retired to the hinder part of the ship, where, resting his head upon a pillow, he soon fell

asleep. Peaceful were the slumbers of the Son of Man, while around him angels rejoiced to keep their appointed vigils. Reverently they drew near to look upon that face, where the innocence of childhood was blended with the dignity of age.

Lines of care marked the brow, but no earthly care had left its impress. It was sorrow for the sins of a world, for the sufferings of humanity.

Out of sight and hearing, the disciples gathered to talk of the occurrences of the past, and to anticipate the future; while occasionally their voices were united in chanting a psalm of praise which their grateful hearts called forth.

Suddenly the scene was changed. Black clouds spread over the horizon, and betokened a rapidly approaching and violent tempest, one of those so familiar to the voyagers of that sea.

Soon the howling wind and increasing darkness confirmed their fears. Driven by the furious gale, the crested waves rose high and dashed against the ship, occasionally breaking over it. The vessel began to fill with water, and the disciples, fearing they should sink, could no longer restrain their alarm.

Where was their Master, that he did not by his presence give them cause for hope and assurance of safety?

Could he sleep while they were all in peril? Harm might not, indeed, reach him, who was so good, and so able to save himself; but they could easily be lost. At length some of them went to him, and found him sleeping, calmly sleeping, in the midst of the storm. It had no dangers for him. He slept as securely there as in the hall of kings on downy pillows. Half reproachfully they call to him, "Master! carest thou not that we perish?" Roused by their inquiry,

Jesus stood beside them, and, stretching his arm out over the water, with a voice that was distinctly heard above the raging of the elements, he said, "Peace! be still."

Few, but powerful words! In a moment the roar of the wind was lulled to the quiet breath of a summer evening, and the angry waves retired, leaving not a ripple on the smooth surface of the lake.

Awe-struck, the disciples looked from one to another, and exclaimed, "What manner of man is this, that even the winds and the sea obey him?"

Turning then to his timid followers, Jesus asked why they were so fearful, and why they had so little faith.

Often as they had seen his power, these faithless ones were afraid to trust themselves in his hands, and at each fresh display of his omnipotence were filled with surprise. Long years and many bitter experiences must come, before they would learn the lesson of unwavering trust.

On reaching the opposite shore, they landed in the country of the Gadarenes, and were met by two men possessed with evil spirits. These poor lunatics spent most of their time among the tombs, and came out from one as Jesus approached. They were so violent that no one could chain them; for, if bound, they with ease broke their fetters and escaped.

Day and night, homeless and friendless, they wandered among the mountains, or lodged in the sepulchres, often filling the air with their dismal cries, and wounding themselves with stones.

As soon as they saw our Lord, they ran towards him and threw themselves at his feet, calling him the Son of God, and entreating that he would not torment them.

He rebuked the spirits, and, at their own request, sent

them into a herd of swine grazing on the steep mountain side, when immediately the whole herd ran violently down and perished in the sea.

It was unlawful for the Jews to keep these animals, and in destroying them our Saviour gave them only a just rebuke.

Under the laws of the Hebrews they were considered unclean, and the people were forbidden to eat them or keep them for trade; but the Gadarenes had, with contempt or indifference, pursued an employment that proved easy and lucrative.

When the herdsmen saw what was done, they hastened into the city, and told their employers of the destruction Jesus had caused. On hearing this, great numbers came out, and besought him to depart from their coasts. They were afraid of the goodness that frowned upon their evil deeds, and the power that brought them to punishment.

They closed their hearts against the Saviour, and chose rather to serve Mammon than to deny themselves and follow him.

They voluntarily put away from them the blessing in their reach, and at their own desire Jesus left their country and its unbelieving inhabitants.

One of the demoniacs who had been healed followed him into the ship, and entreated that he would take him with him.

He was not of the same mind with his countrymen. He gladly received what they rejected. He wished above all to be permitted to follow the Nazarene, and from his lips to learn his duty.

Our Lord did not grant his request, but bade him return to his own house, and show what great things had been done

for him. He would have him freely impart the good so freely bestowed upon him, and bring his friends and kindred to know and accept the offer of life.

Grateful for the mercy Christ had vouchsafed to him, he evinced his gratitude by cheerful obedience; and bidding farewell he left him, and published the story of his cure throughout the city of Gadara and the region of Decapolis.

CHAPTER VIII.

Matthew's Feast. — Jairus' daughter restored to life. — Two Blind Men healed. — Jesus at Nazareth. — Goes through Galilee the third time. — The Twelve sent forth. — Herod orders the execution of John. — The disciples meet Jesus at Bethsaida. — Five thousand fed. — Jesus walks upon the water. — Our Lord preaches in Capernaum. — Peter professes his faith.

ON returning to Capernaum, Jesus was gladly received by the people, who were awaiting his arrival on the shore of the lake. The same day, Matthew, also called Levi, made a feast for him at his house, and invited a large company of publicans and others to meet him.

Then the Pharisees and scribes, when they knew of it, complained to his disciples that their Master ate with publicans and sinners. But Jesus, when he heard this, said, "They that are whole need not a physician, but they that are sick. I came not to call the righteous but sinners to repentance." While at the feast, or before he had left the house, some of the disciples of John came to him, and asked why they and the Pharisees fasted often, but his disciples fasted not. Our Lord told them that while he was with his disciples they had no need to fast; but the days would come when he should be taken from them, and then they also would fast.

He was still conversing with them, when they were inter-

rupted by the entrance of Jairus, a ruler of the synagogue, who, in deep distress, threw himself at the feet of Jesus, and earnestly besought him to go with him and heal his little daughter, who was lying at the point of death.

She was his only daughter; the darling of his heart, but twelve years old, so fair and young,—and he was overwhelmed at the thought of parting with her. He had heard of Jesus, of his kindness and power to heal; and had come to ask him to lay his hands upon her, that she might live. Moved by his entreaties and his grief, our Lord arose, and, with his disciples, followed the ruler to his house.

As they passed through the streets, the crowd quickly gathered, and thronged the Saviour's steps. One poor woman, who had been for twelve years suffering from a disease the physicians could not cure, pressed through till she came near him. She had tried many remedies, and spent all her money, but had found no relief. She had been told of the many wonderful cures performed by Jesus of Nazareth; of his condescension and pity for the poor; and, believing he could cure her, she followed him that day in the crowd.

Still afraid to speak to him, too humble to attract his notice, she thought if she could only touch his outer garment she would be healed. Trembling, lest she might be seen, she reached out her hand and caught the edge of his loose, flowing robe. Instantly she felt that she was cured.

Then our Lord, who knew well what had been done, although he saw it not, asked who it was that touched him. Peter and the other disciples said to him that a crowd pressed upon every side, and they wondered he could ask who touched him. Still the Saviour replied that some one had done so, and been healed; and he looked around to see

who it was. Then the woman, finding that she could not be hid, came trembling, and fell down before him, and declared, in the presence of the people, why she had come there; and how she, but lately a miserable sufferer, had been restored to health. Observing her agitation, our Saviour, with condescending pity, turned to her, and, with encouraging look and tone, said, "Daughter, be of good comfort; thy faith hath made thee whole. Go in peace." At this moment, some of the friends of Jairus came up, and told him it was needless further to trouble the Master, for his child was dead. But Jesus, hearing this, said to the ruler, "Fear not, only believe!" In silence they proceeded on their way, and, entering the house, found the relatives and friends assembled to mourn for the death of the child. Minstrels were there, making mournful music with their flutes; while others accompanied them with their voices, in low, wailing sounds. When our Lord saw them, he said, "Why make ye this ado, and weep? She is not dead, but sleepeth!" But they did not understand him, and ridiculed his words. Then desiring them all to leave the chamber of death, he took with him only the father and mother of the child, with Peter, James and John, and approached the bedside where she lay. Taking the lifeless hand in his, he said, "Maid, arise!" and, immediately, life returned, the blood flowed freely through her veins; the color came again into those cheeks, so lately pale and cold as marble.

At the voice of Jesus, she arose from her bed and walked, and her delighted parents could find no words to express their gratitude. Then our Lord bade them give her food, that she might eat; and he charged them to tell no one what had been done.

But the fame of this miracle was rumored throughout the land. Why they were desired not to make it known it is not easy to decide; it may have been to protect the ruler from the hatred of the Pharisees.

As Jesus was taking his way homeward, he found himself followed by two blind men, who cried after him, "Thou Son of David, have mercy upon us!" At first, he did not notice them; but they overtook him, and, when he reached his house, they entered with him. Then he asked them if they believed he was able to restore their sight; and they assuring him that they believed he was able, he touched their eyes, saying, "According to your faith, be it unto you." Immediately their eyes were opened, and they saw, clearly saw, as the first object, probably, the countenance of him who was altogether lovely. And, now, although these men were charged by our Lord to tell no man what he had done for them, yet they, in their joy, published it wherever they went. As they left the house, some persons entered, bringing a demoniac to be healed, who was also dumb; and, when his speech was restored, they exclaimed, "It was never so seen in Israel."

Soon after this, our Saviour went again to Nazareth, and, on the Sabbath-day, he entered the synagogue,—the same, it may be, from which he had before been so unkindly driven,—and sat down and taught the people.

As they listened, they were astonished at his wisdom, and inquired, one of another, if this was not the carpenter, the son of Joseph and Mary, who had once lived among them.* And they asked, "Is not this the brother of James and Jude, and of Joses and Simon; and his sisters, are they not all with us?"

* Mark 6 : 3.

They wondered from whence he had learned so many things, and were offended, that one, who had been so humble, should perform such mighty works. Jesus did not long remain amid the scenes of his early years, but, laying his hands upon a few sick persons, and healing them, he went away to return no more,—marvelling, as he went, at their unbelief and rejection of him, and saying, “A prophet is not without honor, save in his own country, among his own kindred, and in his own house.”

After this, Jesus went the third time throughout all Galilee, into the cities and villages, teaching in the synagogues, and preaching the gospel to those who would hear. The sick also came unto him to be healed; and when he looked upon the vast multitude, who were scattered like sheep having no shepherd, he was moved with compassion for them, because they fainted, and he bade his disciples pray to the Lord of the harvest to send forth laborers into his harvest. Then he called to him the twelve, and sent them forth, two and two, into all the towns and villages of the land, with instructions to heal the sick, and preach the kingdom of God.

He told them to take no money nor changes of garments with them, but to depend on the benevolence of those who heard them, and were healed by them; for the workman was worthy of his meat. He bade them, when they entered a city, inquire who in it was worthy, and, having found such, to abide with them.

As they entered the houses of those who would receive them, they were to salute them with the usual salutation of the Jews, “Peace be with thee! Peace be unto this house!” If any would not receive them, they must shake

off the dust of their feet against them, as they left the city, in token of their unworthiness.

Jesus told them they would find enemies, but they need not fear them, for their Father in heaven would protect and watch over them. They were to go before him, to prepare his way, and he would shortly follow. They were not to go into Samaria; neither were they to preach to the Gentiles, for the gospel must first be preached unto the lost sheep of the house of Israel. When he had finished his instructions, the disciples departed, and went throughout the towns and villages, healing the sick, and preaching the words of repentance and salvation.

After a time, they returned, and met their Lord at Northern Bethsaida, on the eastern shore of the Sea of Galilee, and related to him their various experience and success.

In the mean time, John's disciples had carried to him the message of Jesus, and he had received it with joy in his gloomy prison.

Since then, at the request of Salome, the daughter of Herodias, the king had ordered the captive to be put to death.

Upon the occasion of his birth-day, Herod Antipas, son of Herod the Great, had made a splendid feast, and invited all the lords and chief captains of Galilee to be present.

At the death of his father, the kingdom had been divided among his three sons: Galilee and Perea falling to the share of Herod Antipas; Judea, Samaria and Idumea, to Archelaus, and the remaining provinces to Philip.

While they were at the supper, regaling themselves with delicious viands, and dazzled by the pomp and magnificence of the entertainment, they were at once attracted by the

sound of music, and the entrance of a young girl. It was Salome,* who, with her grace and beauty, heightened by the decorations of dress, had come to dance before the king. Delighted with the unexpected appearance of the maiden, and charmed with the performance, so contrary to the usual seclusion and modesty of the Jewish women, Herod promised, with an oath, that he would grant her anything she would ask, even to the half of his kingdom. Abruptly leaving the royal presence, she hastened to her mother in another part of the palace, who was probably awaiting her return, if not anticipating the result of her attempt to win the king's favor. Revenge prompted Herodias to secure the death of the Baptist, who had long ago severely condemned her life, and whose condemnation had ever since rankled in her breast; and, as the question was hastily put to her, "What shall I ask?" she bade the inquirer go and demand the head of her enemy.

With hurried step the daughter went to fulfil the mother's cruel and vindictive command. Reëntering the hall of feasting, where all with curiosity listened for the decision, she asked, with eagerness, fearing perhaps a refusal, that the head of John the Baptist should be brought to her upon a charger.

Herod and all his guests must have been startled by this request, so cruel and determined, coming from one so young.

The king had supposed she would be dazzled by visions of wealth and power, and that her wishes would be in accordance; but, instead of that, she sought the death of a good man, one who was loved and honored by the people as a prophet.

Yet what could he do? He had promised, in the presence of all his lords,—promised, too, with an oath,—and,

* The daughter of Herodias.

ashamed to recall his word, he reluctantly gave an order for the execution.

How much better, had he repented of his rash and foolish promise, and refused to perform the deed! How much better to have faced the frowns and ridicule of the world, than to meet the displeasure of his God!

But John was killed, and death did not find him unprepared. He was ready to die; his work was done; he had been the herald of Christ, and now Christ himself had appeared.

When the order was brought to him, he made no resistance, but cheerfully bade farewell to this world, knowing that he should find speedy entrance into heaven.

His head was severed from his body, and brought in a basin to Salome, who carried it in triumph to her mother, while his body was taken by his faithful followers and buried, with many tears.

Three years before, his voice, that voice now hushed in death, was first heard in the wilderness of Judea, proclaiming the coming of his Lord. Half that time had been spent within the walls of his prison, in the castle of Machærus, yet there he was not idle in his Master's service. Followed in his banishment by those whom his preaching had convinced, and his sincerity attached to him, he had continued to show them the way of duty, and given them encouragement to persevere in it, though persecution and death should lie before them.

Shut out from the light of day, he had been cheered by the accounts brought to him of the success of the Nazarene.

Never, for one moment, had he repined at the thought of a rival; on the contrary, he had called himself unworthy to loose the latchet of his shoe, and he rejoiced that he had been permitted to usher in the long-expected Redeemer.

When his followers had murmured at the setting of his sun before the rising of a more resplendent light, he had quickly rebuked them; and, when they had doubted if Jesus was the true Messiah, he had sent them to see his works, and bring him the result of their observations.

He had heard, with complete satisfaction, their report of the healing of the sick and lame and blind; of the casting out of evil spirits, and the preaching of the gospel to the poor; and assured them it could be none other than Christ himself.

When all was over,—the prisoner released from his captivity, his body buried in the tomb, and his spirit ascended to its home on high,—John's disciples went to Jesus and told him what had happened, wishing, it may be, for his sympathy, and thinking he too might be in danger from the caprices of a wicked king.

Upon hearing the mournful news, our Lord went with his disciples privately across the lake, seeking retirement in the Bethsaidan desert.

As soon as the people found out where Jesus was, they followed him on foot from all the surrounding country; and he, seeing their ignorance and distress, preached unto them the words of eternal life, and healed their diseases.

Late in the afternoon, when the last rays of the setting sun were fading from sight, the disciples came to him and begged him to send away the people, that they might get food and lodging in the villages near; for they had no provisions with them, and it was time for the evening meal.

Jesus replied they must give them something to eat, for they had come a long distance, and it would not do to send them away hungry.

Then he inquired of Philip where they could buy some

bread, and he replied that two hundred penny-worth would not be enough to supply them. Our Lord had asked this question to try Philip, for he knew himself what he would do. At this moment, Andrew came to him, and said there was a lad there, who had five barley-loaves and two small fishes; "but," he asked, "what are they among so many?"

Then Jesus desired his disciples to seat the multitude upon the grass, in companies of fifty or a hundred each; and, taking the loaves and the fishes, he looked up to heaven, and blessed and brake them. After this, he handed them to the disciples to distribute; and when all had eaten as much as they would, he directed them to gather up the fragments, that nothing should be lost. The whole company numbered five thousand, besides women and children. Filled with delight at the generous provision that had been made for their wants, they supposed that now indeed they had found a leader who would be to them as Moses of old, and they desired to make him king.

But our Lord, as soon as he knew their intention, fearing they would take him by force, sent them away, and departed alone into a mountain to pray, while his disciples, at his earnest request, left him, to return to Capernaum. All night Jesus was on the cold mountain, spending the hours in prayer and meditation; and when, at early dawn, he came to the shore, he saw the little boat in which his followers had sailed tossed upon the waves, in the midst of the sea.

A severe storm had arisen; a high wind was against them, and the stoutest arm there found it toilsome to row. Suddenly they perceived a figure walking on the waves and approaching them, and, supposing it was a spirit, they cried out with fear. It was their Lord, but they knew him

not. Then he said unto them, "Be of good cheer; it is I; be not afraid!" Peter, ever fearless and daring, desired, if it were really the Lord, that he should bid him come to him upon the water. Jesus said to him, "Come." And he left the boat, and walked upon the sea. But when the wind rose, and the waves were high, he was afraid, and, beginning to sink, cried out, "Lord, save me!" With outstretched hand Jesus caught him, saying, "O, thou of little faith! wherefore didst thou doubt?" That hand, ever ready to save the perishing, was not withheld then; and, had Peter possessed more faith, he would have trusted, though the billows had swept over him.

Together they entered the ship, and the disciples all began to worship their Master, saying, "Of a truth, thou art the Son of God." The wind had ceased, the storm was lulled, and they landed safely on the shore of Gennessaret. The tidings of their arrival soon spread among the inhabitants, and they flocked around our Lord, bringing to him the sick and the dying upon their beds. And wherever he went, into cities or villages, they followed and laid them in the streets, that, as he passed, the sufferers might touch even the hem of his garment, and be healed. The next day, the people from the other side took boats and came to Capernaum to find Jesus, who, when he saw them, entered into a synagogue and addressed them. He assured them that his was not a temporal kingdom; that he came to save the souls of men, and to give them eternal life; and he warned them not to labor for the meat which perisheth, but rather for that which should endure forever.

When they heard this, many were disappointed, especially those who had followed him in hopes of his being their king, and giving them earthly possessions; and they left

him, and went with him no more. When our Lord saw this, he said to his disciples, "Will ye also go away?" Simon Peter replied, "Lord, to whom else shall we go? Thou hast the words of eternal life!" Then, for the first time, Jesus told them that one of their number should betray him.

PART IV.

THE LAST YEAR OF OUR LORD'S MINISTRY AND LIFE.

CHAPTER IX.

The third Passover. — Jesus does not go. — Massacre of the Galileans in the Temple. — The Pharisees rebuked. — The Syro-Phœnician woman. — Jesus goes through Decapolis. — The deaf man with an impediment in his speech. — The four thousand are fed. — The blind man healed at Bethsaida (or Julias). — Jesus goes into the district of Cesarea Philippi. — Promises the disciples the keys of heaven. — Christ foretells his sufferings and death. — The Transfiguration. — The boy healed of an evil spirit. — The tribute-money at Capernaum. — The disciples contend who shall be greatest. — The Seventy sent out to preach. — The Samaritans refuse to receive Jesus. — The indignation of James and John. — The ten lepers healed.

THE third year of Jesus' ministry had commenced,— the last year of his stay upon earth,— and he was surrounded by his little band, still faithful to him.

Some who had heard his preaching, and been the recipients of his bounty, had continued to love and obey him ; but others had followed him for a little while, and then left him to go back to the world.

Before him lay a great work,— the object of his coming

was yet unaccomplished. He must be offered up for the sins of the world. The Lamb of God must be slain, for, without shedding of blood, could be no remission of sin. The Passover had again returned, but Jesus did not go up to attend it. He had many enemies, and, if he went to Jerusalem, his life would be endangered before the hour for his suffering had arrived.

In his absence had occurred the massacre of the Galileans; and now, when a few weeks had passed, he was visited by a deputation of scribes and Pharisees. They had come from Jerusalem to Capernaum to see him,—to observe closely his words and actions, that they might accuse him before their national council.

Soon an opportunity for their malice occurred. Seeing some of his disciples eat without washing their hands, without all the ceremonies they thought necessary, they brought a complaint against them to their Master, and inquired by what authority his followers neglected the rules handed down to them by tradition. In reply, Jesus rebuked them for placing so much value upon the external observances of religion, while their inward character was full of concealed corruption, and needed the washing of regeneration. Severely and earnestly he reproved them, saying, “Full well ye reject the commandments of God, that ye may keep your own traditions.” Then calling to the multitude who had gathered about him, he declared, “Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth.”

The Pharisees grew angry,—their hearts were filled with hatred; and from that hour they sought only the more to destroy him. When they were again alone, the disciples asked Jesus if he knew how deeply he offended these men

by what he said. But he replied, "Let them alone; they are blind leaders of the blind."

Soon after this, he went into the coast of Tyre and Sidon; and, upon his arrival, he entered a house, hoping to remain in seclusion and unknown. But his presence could not long be concealed. A Greek woman, a Syro-Phœnician, hearing that he was there, entered the house where he was, fell at his feet, and entreated him to heal her young daughter, who was possessed by an evil spirit. Receiving no reply, she urged, with still more earnest warmth, her prayer and her desire for her child. The disciples, growing weary of the scene, and supposing their Master did not intend to grant her request, begged him to send her away.

Without heeding them, he turned to the woman, and said, "I am not sent but to the lost sheep of the house of Israel;" "let the children," meaning the Jews, "first be filled; after that the dogs, or Gentiles, should be cared for." This our Lord said to try her faith; but, unmoved, she answered, "Yes, Lord, but the dogs eat of the crumbs that fall from the children's table."

Pleased with her humility and her confidence in him, Jesus said to her, "O, woman! great is thy faith; be it unto thee even as thou wilt!" The poor woman, rich in faith, was satisfied. Christ had listened to her petition, had granted the desire of her heart, and she turned away rejoicing.

Entering her lonely dwelling, she found her child lying peacefully on the bed, restored to her right mind, to be henceforth her life's blessing, and to remind her continually of the goodness of the Lord.

Leaving this place, Jesus went with his disciples through the region of Decapolis, near the shores of the lake, and

spent much time in the wild and mountainous country further to the north. But even here the poor and the wretched followed him. They brought unto him many that were diseased,—the lame and the blind,—and laid them at his feet, and besought that he would heal them.

One of these was a deaf person, who had an impediment in his speech, and they asked Jesus to lay his hand upon him. He did not refuse their request, but, taking the man aside from the multitude, he touched his ears and his tongue, and, looking up to heaven, he sighed, and said, “Be opened!” Immediately the man’s hearing was restored; his speech was made plain, and he went away to spread the glad news abroad.

Again Jesus, pitying the multitude, who had wandered far from their homes, and were without food, miraculously supplied them with bread and fish; and again he left them, lest in their gratitude they might urge upon him temporal honors. Taking a ship, he came with his disciples to the eastern shore of the lake, to a place called Dalmanutha or Magdala, where he was met by a number of Pharisees and Sadducees, who asked of him a sign from heaven to prove his claims to be the Messiah. The Sadducees rejected the traditions held by the Pharisees as binding, and denied the resurrection; still they received the laws of Moses, and regarded the ordinances of religion as sacred. They were less numerous than the Pharisees, but were generally men of wealth and influence. They derived their name from Sadok, who first taught these views. When Jesus heard the questions they addressed to him, he sighed deeply, and told them no sign could be given them, since all the words he had spoken, all the miracles he had performed, had failed to convince them that he was the Messiah. In the

course of the sacred narrative we are frequently told of the sighs and tears of the Son of Man, but never of his smiles.

We cannot doubt, in the free and social intercourse he so often permitted and encouraged with his fellow-men, that he would share in their joys as well as their griefs, although we know that he was peculiarly a man of sorrows.

An exile from his Father's house; separated from his nearest kindred by his mysterious union with the Godhead, and the knowledge of the future that lay as an open book before him; surrounded by those unable, if not unwilling, to comprehend and sympathize with him, it was not strange if, at times, he yearned with unutterable longings for the courts of heaven.

But in this solitude of spirit there was no gloom; his face irradiated by the light of love, his manners winning by their irresistible tenderness, little children could readily approach to receive his blessing, and the poorest and humblest kneel at his feet to utter their petitions.

None were so wretched that he could not console them; none so miserable he could not relieve; the most guilty might find pardon, the most unhappy some ray of hope.

In Judea a fountain had been opened where every wound might be healed, every sorrow turned to joy.

If, with bleeding feet, Immanuel must tread the thorny path to the cross, yet, like a good shepherd, would he bear the lambs in his arms, and place them in green meadows, and by flowing brooks.

If his heart was burdened with sorrow, he would shed around others the joy of forgiveness and the smiles of eternal love.

He had left the presence of the Father, of archangel and

glorified spirits, and exchanged such companionship for the society of those who loved him not.

He had chosen a little band from among the children of men, to walk with him, learn his doctrines, reflect his example, and, when he should leave them, to be a light to the world. But, alas! even here the spirit of evil had entered. One of them would betray him. One who had long followed him, witnessed his miracles, received his unvarying kindness, and by all these had only gone deeper in guilt, and become riper for an instrument of woe.

Another, who was most earnest in his assurances of attachment, would, in an unguarded moment, yield to the tempter's power, and deny him.

True, there were some who steadfastly loved him, and one whose gentleness and conformity to his Lord's character made him greatly beloved; yet from these he must soon be parted, and they would have none to lead and counsel them.

Though often despised and neglected by the learned and the rich, yet there were many poor and unlearned who were bound to him by the warmest gratitude. He had stood by the bedside of their loved and dying ones, and, in pity, restored them to their outstretched arms. He had given them food for the body, and the waters of life to their thirsty souls. He had never turned away from their entreaties, but had been to them a divine and compassionate friend in every hour of need.

For such as these he had left the bliss of heaven; for such he had labored, and for such he must die; and when he was gone from among them, they would be as sheep without a shepherd.

But not for these were shed his bitterest tears,—not for himself were heaved the deepest sighs. It was the sins of

the world that pressed heavily upon his spirit,—it was the hard and unbelieving hearts of those who rejected his counsel, and would none of his reproof. For them his prayers ascended on lonely mountains and in the silent midnight, and for them he lifted up his voice in mournful lamentations.

After this he left them, and entering a ship departed for the other side. The disciples had forgotten to take bread with them; and when they had left the shore, finding they had but one loaf in the ship, they consulted as to what they should do. Jesus, perceiving their anxiety, bade them beware of the leaven of the Pharisees. They said to each other, it is because we have brought no bread. But he answered, “Do ye not yet understand, neither remember, the five loaves of the five thousand, and how many baskets ye took up? neither the seven loaves of the four thousand, and how many baskets ye took up? Then he told them it was not of the leaven of bread, but of the doctrine of the Pharisees and Sadducees, he had bid them beware. When they had reached Bethsaida, some of the people brought a blind man to Jesus, that he might restore to him his sight; and he took him by the hand, and led him out of the town. In a retired place he tarried, and there touched his eyes, and laid his hands upon him. Then he asked if he saw anything; and the man, gazing around him with his sight but partially restored, replied that men looked like trees walking. Laying his hand upon his eyes the second time, he bade him look up, and he was able to see every man clearly. Then Jesus sent him to his own house, directing him not to return to Bethsaida, nor to tell this miracle to any person there.

After this, our Lord and his disciples went into the dis-

trict of Cesarea Philippi; and he conversed with them, as he went, concerning the opinions of the Jews in regard to himself. It was at this time that Peter declared his belief that he was the Christ, the son of the living God, and obtained the blessing of his Master.

He also promised him the keys of heaven, and charged them all to tell no man that he was Jesus the Christ. By giving the keys to Peter, our Lord undoubtedly meant that he should be the honored instrument of opening the door of salvation to the Gentiles. Then he proceeded to make known to them that he must go to Jerusalem and suffer many things; that he must be put to death, and, after three days, he would rise again. When Peter heard this, he exclaimed, "Far be it from thee, Lord;" and, in return, received the severe rebuke, "Get thee behind me, Satan! thou art an offence unto me, for thou savorest not the things that be of God, but those that be of men." Jesus saw in this expostulation of Peter not the expression of tenderness or affection, but the temptation of the evil one; and he quickly rejected the attempt to lead him from the path of suffering which lay before him. Turning to his disciples, Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me."

Eight days after, early in the morning, our Lord took Peter, and James, and John, the three disciples upon whom he bestowed marks of peculiar favor, and went with them upon Mount Tabor, where he permitted them to witness the scene of his transfiguration.

The Feast of Tabernacles was near at hand,—a feast celebrated by the Jews, at Jerusalem, in memory of the journey of their fathers through the wilderness, on their way to the promised land.

It was observed in October, from the fifteenth to the twenty-third of the month, when, for eight days, the Jews dwelt in tabernacles or bowers. These bowers were constructed of branches of trees upon the flat roofs of their houses. Jesus had asked them to go with him upon the mountain to pray, and while he prayed a wonderful change came upon his countenance, and two celestial visitants appeared with him. These were Moses and Elijah, in their glorified bodies,—such, it may be, as we shall have in the resurrection. The disciples, overcome with fatigue, or oppressed with awe, had fallen asleep, and for a while were unconscious of what was passing so near, but were soon awakened by the dazzling light that shone around them. With the Feast of Tabernacles and its preparations in his mind, Peter awaked, and beheld the splendid vision of his Lord, and Moses, and Elias, standing before him, brilliant as the light of the sun, and with garments exceeding white, as snow. In the excitement of the moment, he exclaimed, “Lord, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.” He knew not what he said, for he was dazzled and bewildered by the marvellous display.

Meanwhile, Jesus stood conversing with these prophets, who had so long been in the realms of glory, concerning the trial and death which he was approaching, and which, before many months, must be accomplished at Jerusalem. Suddenly, a bright light overshadowed them, and a voice from the cloud proclaimed, “This is my beloved son, in whom I am well pleased. Hear ye him.” The voice ceased; Jesus was alone. The bright light had vanished, and with it the heavenly messengers. Again the disciples had fallen to the ground, and covered their faces from the sight; but

now the gentle hand of their Lord touched them, and his kind voice bade them arise, and be no longer afraid. Together they descended the mountain,—the Saviour and his loving friends,—and, as they walked, he charged them they should tell no man concerning the vision. Then he explained to them more fully his object in coming into the world, and the office of John the Baptist, whom the prophets had called Elias.

As they came down from the mountain, and approached the place where the other disciples awaited them, they observed them in earnest conversation with some of the scribes, while the multitude had gathered around.

As soon as the people saw Jesus, they ran towards him; and, upon his inquiring the cause of the dispute, a man from the crowd answered that he had brought his son to the disciples to be healed of a dumb spirit that afflicted him, but they could not do it.

When Jesus heard that, he exclaimed, “O! faithless generation, how long shall I bear with you, how long shall I suffer you?” and, turning to the man, he said, “Bring thy son hither.” Then they brought the youth to him. In answer to the inquiry of Jesus, how long he had been tormented, the father said that since he was a child he was subject to this fearful malady, and was now pining away from its repeated attacks; and he entreated, if Jesus could do anything, he would have compassion upon them.

Our Lord replied, “If thou canst believe, all things are possible to him that believeth.” At these words the man cried out, with tears, “Lord, I believe; help thou mine unbelief.”

Then, addressing the spirit, Jesus said, “Thou dumb and deaf spirit, I charge thee come out of him, and enter no

more into him." Thus rebuked, the spirit left the boy, and he lay at Jesus' feet as if dead. But the compassionate Saviour took him by the hand, lifted him up, and restored him to his grateful parent, in the presence of the wondering multitude.

Afterwards, when the Master and his disciples had entered a house, they came to him privately, and asked why they could not cast the evil spirit out of the boy. He answered, "Because of your unbelief;" and then assured them, if they had faith, nothing would be impossible for them, and enjoined upon them the necessity of prayer and fasting for the performance of such miracles.

As they passed through Galilee, our Lord desired to journey quietly, and unknown to the people. His heart was full of sorrowful thoughts, and he had much to say to his disciples in reference to his death.

When he told them he must be betrayed and killed, they were pained by his words; but, as he proceeded to say that on the third day he should rise again, they could not understand his meaning, and were afraid to ask an explanation. Yet he said to them, "Let these sayings sink down into your ears."

After some days they reached Capernaum, and when there the collectors of tribute-money,—of the half-shekel, or twenty-four cents, that was required by the Jewish law of every Jew yearly, for the support of the Temple service,—came to Peter and demanded if his Master paid tribute. Peter replied that he did, and, entering the house, would have asked Jesus for it. But our Lord knew what he would say, and immediately inquired of him whether kings of the earth required taxes of their own children or of strangers. Peter said "of strangers." Then Jesus told him that he,

being the Son of God, need not to pay for the support of his Father's house.

But, though he might well be exempted from the tax, yet Jesus would not offend. He sent Peter to the lake-side, telling him to cast in his hook, and take the first fish that should come up. In its mouth, he further told him, he should find a piece of silver worth one shekel, and with that he could pay the tribute for them both.

This incident proves the omniscience of the Saviour, since he must have known that the fish had swallowed the coin.

The scene of the transfiguration seems to have awakened in the minds of the disciples vague hopes of the temporal power of their Master; and their own promotion to posts of honor in his new kingdom became the frequent theme of their conversation.

His warnings, that he must soon leave them, were forgotten, and they contended with each other which would be the greatest when their glowing expectations should be realized.

One day especially, as they journeyed with Jesus, the subject had been warmly discussed, and their disputes had led them into angry altercation.

He, who knew full well what was passing in their hearts and coming from their lips, appeared at the time unmindful of it, and silently and sadly pursued his way, grieving at their dulness to perceive the things of heaven.

Late in the afternoon, as the time approached for their evening meal, they stopped at the house of a friend, and leaving their sandals at the door, entered the inner room.

Here reclining upon the mattresses that were strewed upon the floor, or seated on the divan, they gladly rested from the fatigues of the day. The divan was a low, wide

seat, extending on three sides of the room against the wall, and was usually covered with cushions.

Soon our Lord inquired what was the subject of their disagreement by the way.

Abashed by the searching glance that accompanied the question, and ashamed to confess the truth, they made no reply.

Then he said to them, "If any man desire to be first, he shall be last of all, and servant of all."

At this moment a little child entered the open door, and by its innocent playfulness attracted the attention of the speaker.



Accustomed to the faces of the group, it had no fear; and, at the voice of Jesus, ventured to approach him.

Won by his gentle tones, and the benignity of his looks, it touched his extended hands, and permitted itself to be lifted up and folded in his arms.

With an expression of peaceful security it nestled there, and looked up into the Saviour's face.

Happy indeed might that child be, if in after years it could in spirit repose in Jesus as confidently as in that hour !

Turning from the little one, our Lord told his disciples that, unless they became like that infant,—had the same teachable and child-like temper,—they could not be his disciples in reality, though they might be such in name; adding, “Whoso shall receive one such little child in my name, receiveth me.”

From this, he went on to speak of the little ones that belonged to his kingdom, and bade them beware how they despised or offended the humblest and poorest among them; for, said he, “Their angels do always behold the face of my Father who is in heaven.”

The conversation continued long, and from time to time the disciples asked some question or related some incident that had occurred when absent from their Master.

Precious moments, that were fast passing away, to return no more ! yet how unconscious were these slow learners of the rich boon vouchsafed to them ! Others had been content, nay, even joyful, to sit at the feet of philosophers and sages who could teach them only earthly wisdom ; but to them it was permitted to draw near to the fountain of knowledge, and to drink deeply of its waters.

To them the King of kings unfolded the book of inspiration, and made known its hidden mysteries.

To them heaven itself had opened, and displayed its glories ; on their ears had fallen the pealing tones of Jehovah’s voice, as once and again he had borne witness to the worthiness of his Son to be heard and believed.

To them was granted the blessed daily and hourly

presence of the Messiah : yet how unmindful were they of the blessing !

A few short months, and these golden moments would be passed forever. Yet not lost,—in memory, they would live again. In scenes of darkest trial, of fearful persecution, of mental and bodily anguish, how would they be sustained and cheered by the recollection of scenes like this ! —mingled, they must be, with many regrets at their blindness, their slowness to perceive and understand ; yet the words of reproof and counsel, the patient forbearance, the faithful warnings, would be blended with other and happier associations ! Hours of prayer and penitence, of exalted aspirations, and high communion with their Master and Redeemer, would shed over them a light that no tyrant could extinguish, that would linger with them through all their earthly course, and be rekindled in the paradise above.

It was at this time that John mentioned their having forbidden a man to perform miracles whom they saw casting out evil spirits in Jesus' name, while he was not a follower with them.

But Jesus said, "Forbid him not ; for he that is not against us is for us."

Peter now made the inquiry how often he should forgive his brother when he sinned against him, and received the answer, "Until seventy times seven."

And here, also, our Lord related the parable of a certain king, who took account of his servants, and finding one of them who owed him a large amount, ordered him to be sold, with his family and property, and the payment to be made.

He told them of the distress of the poor man, and the compassion and forgiveness of the king ; but afterwards of

his indignation, when he was told that the servant whom he had forgiven had thrown his fellow-servant into prison, because he was in his debt, and could not pay, refusing to show mercy to another, when he had so earnestly desired it for himself. Then said Jesus, "So likewise shall my heavenly Father do unto you, if ye, from your hearts, forgive not every one his brother their trespasses."

The summer and the harvest were passed, and the Feast of Tabernacles, celebrated in October, drew near.

Still Jesus did not tell his disciples that he meant to attend it. The people at Jerusalem were looking for him; many were impatient that he should declare himself a king, that they might join the ranks of his followers; but he wished to avoid a tumult, and delayed his going.

At this time he appointed the Seventy, sending them forth, two and two, into every city and place whither he intended going. He gave them directions to salute every house they should enter with the words, "Peace be to this house;" and, having entered, they should abide there, and not go from one to another.

They were to salute no one by the way; for the Eastern salutation, consisting of grasping the hands, and kissing, alternately, occupied too long a time for them to spare. They were to eat what was placed before them, heal the sick, and say unto those who welcomed them, "The kingdom of God is come nigh unto you." But, in those cities where they were rejected, they were to go into the streets and say, "Even the very dust of your city, which cleaveth to us, do we wipe off against you; notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you."

Some of the relatives of Jesus urged his going with them to the feast. They did not believe in him, yet they wished

him to declare himself openly to the world; for they were impatient to see him set up the kingdom, which they also understood to be a temporal one.

But they left him when he assured them his time was not yet come, and desired them to go without him.

Soon after, Jesus went from Galilee, to return to it no more before his death; and he sent messengers into the places through which he would pass, to prepare for his reception.

He had previously sent out seventy, selected from the many who had believed and been baptized. Now, however, he despatched his own immediate associates.

Entering a village in Samaria, the disciples wished to make arrangements for their master to lodge there; but the people, when they ascertained they were on their way to Jerusalem, refused to receive them. At this denial, James and John were so indignant, they asked Jesus to let them call down fire from heaven, and consume the inhabitants and their village.

In this instance these disciples proved the fitness of the name which had been given them by their Master, Boanerges, or Sons of Thunder.

But the spirit was not one in which the Saviour sympathized; and he promptly rebuked it, saying, "Ye know not what spirit ye are of." Then he assured them "he came not to destroy men's lives, but to save them." Afterwards they went on to another village. On the way, they saw at a distance a group of ten lepers, who stood and lifted up their voices, entreating Jesus to heal them.

Cut off from all connection with their kindred and fellow-men, they had gathered together, far from their homes, despairing of any cure, until they heard of the miracles per-

formed by the new prophet. Word had reached them that he was coming there, and they hoped he would not pass them by.

As he drew near, walking slowly with his disciples, conversing by the way, the lepers cried out, "Jesus, Master, have mercy on us!" and in answer to them he said, "Go show yourselves unto the priests." At his command they set out, and as they walked they were healed.

One of them, who was a Samaritan,—the rest were Jews,—when he saw that he was cured of the leprosy, went back, threw himself at the feet of Jesus, and uttered his heart-felt thanks. The others, regardless of their benefactor, caring only for the blessings he had bestowed, went on their way.

Observing their ingratitude, our Lord asked, "Were there not ten cleansed; but where are the nine? There are not found, that return to give glory to God, save this stranger." Then he said to the Samaritan, who was still at his feet, "Arise, go thy way; thy faith hath made thee whole."

CHAPTER X.

The Feast of Tabernacles. — Jesus teaches in the Temple. — The Pharisees send officers to take him. — The woman taken in adultery. — The Jews attempt to stone Jesus. — A lawyer instructed. — Parable of the good Samaritan. — Jesus in the house of Martha — Disciples taught to pray. — The man born blind healed.

PROCEEDING to Jerusalem, Jesus appeared suddenly in the midst of the people at the Temple, and preached unto them the word of life.

During the Feast of Tabernacles, each day water was borne from the sacred fountain of Siloa, beneath the city-walls, into the Temple, and poured upon the altar.

As the solemn procession moved along, the priests led the way, bearing the golden vessel filled with water; and the Levites followed, playing on instruments of music, and chanting portions of the Psalms of David.

Upon the last day, the great day of the feast, the people walked with a branch of citron in their left hand, and in their right branches of palm and willow and myrtle, singing Hosanna, Hosanna, seven times around the altar.

Afterward they brought water from the fountain, drank of it, and also poured it upon the evening sacrifice, while they all, in joyful transport, sang from the twelfth chapter of Isaiah, particularly the words “With joy shall ye draw water from the wells of salvation.” This was to commemorate the miraculous supply of water in the desert. In the

midst of this scene, Jesus arose and cried with a loud voice, "If any man thirst, let him come unto me and drink."

Many of the people, arrested by these words, turned to him, listened and believed; while the Pharisees, filled with anger, would fain have had him imprisoned, and were only restrained by their fear of the people, who looked upon him as a prophet. At length their enmity prevailed, and, having convened the Sanhedrim, they sent officers to take him, while they awaited their return.

The officers, overawed by the manner and the doctrines of Christ, dared not lay hands upon him; but, returning to the council, they said, "Never man spake like this man."

The Pharisees inquired if they also were deceived, and asked them to show them one of their number who had been convinced by the teachings of the Nazarene.

Nicodemus, who was present, and a member of the Assembly, calling to mind the impressions he had received of the purity and wisdom of the doctrines of Jesus, on that never-to-be-forgotten night when he had first listened to him, asked his associates if the Jewish law condemned any man before he was heard, and his actions investigated. With surprise at this defence of Jesus from one in whom they confided, some of the council inquired if he also was of Galilee; and bade him search and look, for out of Galilee no prophet would arise.

Baffled in their purposes, disturbed by the question of Nicodemus, the Sanhedrim was broken up, and the members returned each to his own house.

That night the Saviour passed upon the Mount of Olives, an eminence without the walls of the city, at a distance of one mile, and always a favorite place of resort with him.

The next morning, returning to the Temple, our Lord

seated himself in the court of the women, his usual place of instruction while at Jerusalem.

Soon a number of Scribes and Pharisees entered, bringing to him a woman who was an adulteress, and asked him to accuse her. At the same time they said their laws condemned her to be stoned to death.

At first Jesus heeded them not, but, stooping down, wrote upon the sand of the pavement, as if he were alone.

When they continued to press him for an answer, he lifted himself up, and said, if any one of them were without sin, he might cast the first stone.

Again he stooped down, and wrote as before. They had hoped to lead Jesus to pass a sentence upon their victim, that they might condemn him for assuming authority; but they had not expected to be themselves condemned.

They had no reply to offer, and, one by one, left the court, leaving the guilty, repentant woman alone with her divine protector.

Once more Jesus raised himself from the pavement, and, seeing her stand there weeping and tremulous, he asked if no man condemned her. She replied, "No man, Lord." Then he said to her, "Neither do I condemn thee; go and sin no more."

Soon after, another company of Pharisees came to Jesus as he sat there, with the people gathered around him, and accused him of bearing false witness concerning himself.

He assured them that his record was true, since he had the testimony of his Father to confirm it; and when they asked where his Father was, he declared himself to be one with the Father. He told them, also, that they would die in their sins, because of their rejection of him; and that, when they had lifted him up, referring to his death upon

the cross, then they would know who he was, and that he did nothing of himself. They would find out, when too late, that he was the Son of God. Some of those who listened believed, and, coming to him, professed their faith in his name. He said to them, "If ye continue in my word, then are ye my disciples indeed." He knew their weakness, and the trials to which they would be exposed; and he would warn them of their danger.

Then he addressed those that still refused to believe, and who asserted, as if it were enough for them, that Abraham was their father, and told them that they were the children of the evil one,—for, if they were Abraham's children, they would have believed on him. And he went on to show them that in their fierce and cruel spirit they proved themselves to be unlike Abraham, who rejoiced at the prospect of his coming. They could not understand him, and, in their blindness and hardness of heart, took up stones to cast at him.

Some repairs were still going on in the court; and, as the stones were lying there for that use, they seized them, and would have destroyed their best and truest friend. But Jesus hid himself, and passed out, through the midst of the people, into the street.

While walking in the vicinity of Jerusalem one day, our Lord was met by a lawyer, who stopped and asked him what he should do to inherit eternal life. He wished to find some evidence against Jesus,—perhaps had been sent by his enemies to question him for that purpose. But he, who could read the hearts of all men, and needed not that any should tell him, could not be deceived by any show of sincerity. He said to him, "What is written in the law? How readest thou?" and, when the lawyer gave, in reply,

the sum of the commandments, "That we should love God supremely, and our neighbor as ourselves," Jesus said to him, "Thou hast answered right; this do, and thou shalt live."

Not satisfied with the result, and wishing to justify himself for having made the inquiry by showing the difficulties that existed, he asked, "And who is my neighbor?" Then our Lord related to him the beautiful parable of the good Samaritan, who, forgetting all personal enmity against the Jews, when he found a poor man of that nation wounded and dying by the road-side, inquired not what countryman he was, but treated him like his own son,—when a priest and Levite had passed him by, without so much as speaking to him. "Which think you," said Jesus, "was neighbor to the poor man?" and when the lawyer said he that showed mercy on him, he was told, "Go thou and do likewise."

As the Saviour was returning from Jerusalem, he stopped at Bethany, a little village at the distance of two miles from the city, and visited the house of a woman named Martha, who, with her sister Mary, and their brother Lazarus, were the friends of Jesus, and always welcomed his presence with delight.

We do not know when the acquaintance commenced, or in what manner, but it seems to have been of peculiar interest to our Lord.

At this time, when he had entered the house, and seated himself to rest, Mary, the younger sister, came and placed herself at his feet, and, as he poured forth words of wisdom, she listened with earnest attention and unwearied pleasure. Martha, in the mean time, concerned to have her house in order, so that nothing might be wanting for the comfort of

the Master, was busied and anxious. At length, troubled that Mary rendered her no assistance, she murmured, and, coming to Jesus, said, "Lord, dost thou not care that my sister hath left me to serve alone?" and she asked him to bid her come and help her. Then the Saviour, who had known all that passed in her mind before she had spoken, and who had seen the disturbed look she wore, said calmly to her, "Martha, Martha! thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part that shall not be taken away from her." Poor Martha could say no more. She keenly felt the rebuke,—so gentle, yet so severe,—from one she so loved and revered; and long and sadly she must have pondered over it.

At another time, when with his disciples, near Jerusalem, Jesus prayed with them; and, after he had finished, one of the number asked him to teach them to pray, as John had taught his disciples.

Then it was he gave them those words of simplicity and beauty that have been, through all succeeding years, a model for our petitions,—the Lord's Prayer. After it was offered, he urged upon them the necessity of earnest, faithful prayer; promising that, whatever they would ask in his name with confidence, as a child would ask his father, should be granted to them,—especially the gift of the Holy Spirit. Soon after this, the Seventy returned from their mission, and having found their Lord, they expressed to him their joy that they had been able to heal diseases, and even to cast out evil spirits.

When they had told him all, he said to them, "Rejoice rather because your names are written in heaven."

In that same hour his spirit was comforted, and he said,

“I thank thee, O, Father ! Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father ; for so it seemed good in thy sight.”

One day, when passing with his disciples through the streets of the city, he saw a man who had been blind from his birth. When his companions inquired whether the blindness was owing to the man's sin or his parents', he replied that he was blind in order that the goodness of God might be displayed in his cure. He assured them, also, that as long as he was in the world, he was the light of the world. Going near to the man, he spat upon the ground and made clay ; and, anointing his sightless eyes, he bade him go to the pool of Siloam, and wash. Under the walls of the city there was a fountain issuing from a rock, and running by a silent stream into this pool. It was the same fountain from which the sacred water was brought at the Feast of Tabernacles. Immediately, at the word of Jesus, the blind man went, guided by a power divine, and washed, and received his sight. When his neighbors saw him returning with the use of his eyes, they began to question him, whether he was really the man who had been blind so long, or some one like him. Having discovered that it was their old acquaintance, so many years shut out from the light of day, and that he had been cured by Jesus, they reported the news to the Pharisees.

Very soon the man and his parents were summoned to appear before the Sanhedrim, and be examined concerning the miracle. They found it impossible to ascertain anything satisfactory from the parents, who, afraid to commit themselves, referred their examiners to their son, declaring him to be of age. They then addressed themselves to the

blind man, who openly avowed his belief that the person who had healed him was of God, because he had done that which man alone could not do. Provoked at his replies, they cast him out of the council, and excommunicated him from the worship of the synagogue for the term of thirty days; and, at that time, unless he repented, the punishment might be renewed.

Jesus, hearing that the man had been so severely dealt with for his sake, found out where he was, and, going to him, said, "Dost thou believe in the Son of God?" He asked, in return, "Who is he, Lord, that I might believe?" Then the Saviour revealed himself, and the man fell at his feet, and worshipped him. He had found the true Messiah, for whom his countrymen were still looking, and whom, in their unbelief, they were rejecting; and he cared little though he was refused admission to the synagogue, since he might hope for an entrance into the Temple above.

CHAPTER XI.

Feast of Dedication. — Jesus declares himself one with the Father. — Retires beyond Jordan. — Raises Lazarus from the dead. — Council of Caiaphas against Jesus. — The woman bowed with infirmity. — Our Lord warned against Herod. — Mourns over Jerusalem. — Dines with a chief Pharisee. — Parable of the supper. — Prodigal son. — Unjust steward. — Publican and Pharisee. — The young children blessed. — The rich young man.

WHILE our Lord was still at Jerusalem, the time for the Feast of Dedication arrived. This festival was held in winter, and was celebrated by each family in their homes, throughout the land, commencing on the fifteenth of December, and continuing eight days. It was often called the feast of lights or lanterns, as the Jews illuminated their dwellings in testimony of their joy.

It was first instituted by Judas Maccabeus, one hundred and sixty-four years before our Saviour's birth, on the occasion of the purification of the Temple after it had been profaned by a heathen monarch. Antiochus Ephiphanes, King of Syria, sent a messenger to Jerusalem, who dedicated the Temple to Jupiter Olympus, and carried away the golden candlesticks, the altar of incense, and the table of shew-bread; while upon the altar of burnt-offering he placed a smaller one, on which he offered sacrifices to the heathen deities.

At the end of three years the Temple was purified, the

altar rebuilt, new vessels and golden candlesticks placed there, and the Jews restored to the worship of their fathers.

One day, during the celebration of the feast, as Jesus was walking in Solomon's porch, the Jews came around him, and asked that he would tell them plainly if he was the Christ.

He answered that he had already told them, and they believed not; and, referring them to his works, he said they bore witness of him. After this he proceeded to declare himself one with the Father; and, in their anger, they took up stones to cast at him. For a moment he stopped their fury by a mild appeal to his miracles; but, upon reasserting his real nature, his unity with Jehovah, they endeavored to seize him, and he was obliged to make his escape from them.

Finding his preaching availed nothing against the blindness and unbelief of his hearers, and that his life was rendered insecure by the malice of his enemies, Jesus left Jerusalem, and retired to the vicinity of Bethabara, where his baptism had occurred.

During his stay at that place many came to be healed; and, having seen the cures he performed, they said, "All that John spake of this man was true."

While still here, a messenger arrived from his friends at Bethany. Lazarus had been taken dangerously ill, and his sisters sent that beautiful message to him, "Lord, he whom thou lovest is sick." When Jesus heard this, he said to the messenger, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Often had Jesus been their guest; often had they listened with delight to his instructions, and ministered to his wants; and we are told that in return they were beloved, Lazarus and his sisters. When these tidings were

received, our Lord did not go at once to them, but lingered for two days where he was, and then said to his disciples, "Let us go into Judea again." Remembering the fierce opposition of the Jews at Jerusalem, they were afraid to have him venture so near the city, and endeavored to dissuade him from it. They said, "Master, the Jews of late have sought to stone thee, and goest thou thither again?"

He told them that Lazarus, their friend and his, was sleeping, and he desired to go and wake him out of his sleep. They replied, if he slept, they thought he would do well; but Jesus spoke of the sleep of death, and they did not understand him.

Then he told them plainly that Lazarus was dead, and for their sakes he was glad, that their faith in him might be strengthened.

Thomas said to the rest, "Let us also go, that we may die with him." He wished to share with his Master the persecutions that might await him, and he would not have him encounter them alone.

They then set out for Bethany, a distance of twenty-five miles, about a day's journey, and, upon their arrival at the entrance of the village, Jesus sat down under the shelter of some trees to rest. While there, he learned that Lazarus had been already dead four days. According to the custom of the Jews, he was, soon after death, wrapped in linen, and placed within the family sepulchre,—in one of the niches hewn out from the sides of it, where the dead were laid. Both Mary and Martha wondered that their message had been so little heeded by the Master, and each day had watched the hours go by, until all hope of their brother's restoration to life had gone with them.

The fourth day had come, and towards evening word was

brought that Jesus drew near the city. Martha received the news first, and does not appear to have told her sister, who sat still in the house, while she eagerly went forth to meet him.

As soon as she saw him, she exclaimed, "Lord, if thou hadst been here, my brother had not died;" and she added she knew that, even now, whatever he would ask of God would be granted to him. Jesus replied, "Thy brother shall rise again." Martha said she knew he would rise again in the resurrection, at the last day. He said to her, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" She replied, "Yea, Lord; I believe thou art the Christ, the Son of God, which should come into the world:"

Then Jesus inquiring for her sister, she left him, hastened back, and, entering the house, called Mary, and told her secretly that the Master had come, and desired to see her.

Mary was still surrounded by the friends and mourners, who had met to condole with her, and who remained, as was frequently the custom, several days, to bewail the dead.

As soon as she heard that her Lord was near, and had called for her, she rose, and, with a hurried step and throbbing heart, went quickly without the village, to the place where he was still resting.

She thought not of those who were with him,—saw them not,—but, throwing herself at his feet, she wept, and said, as her sister also had done, "Lord, if thou hadst been here, my brother had not died!" Lazarus had been tenderly loved by them. United by the tie of kindred, they were still more closely bound by that of Christian love.

They had together listened to the Saviour's instructions;

they had together tasted of the water of life; and when called to part with their protector and beloved friend, the sisters had bitterly mourned their loss. As long as life lasted, they had watched over him, with the confident hope that Jesus would receive their message, and hasten to his relief.

But he came not, and death robbed them of happiness and hope. They had wrapped him in the garments of the grave, had taken leave of the lifeless form, and the tomb held what had been so dear to their hearts ere their messenger returned. And now, when it was all over, Jesus had come; and they tell him, almost reproachfully, what might have been if he had arrived sooner.

When Mary rose and went out so hastily, the friends who were with her said to each other, "Behold, she goeth to the grave, to weep there!" and they followed her. She had been there often already, and they naturally supposed it was her purpose then; but they were mistaken, and doubtless wondered, as they pursued the same direction, whither she would lead them.

At the outskirts of the village, beneath the overhanging trees, a company had gathered, and in the midst was one whose serene and gentle look might well inspire confidence. At his feet Mary was weeping; and her friends joined her, and mingled their tears with hers. When Jesus saw them all so overwhelmed with grief, he was troubled, and groaned in his spirit,—and he asked, "Where have ye laid him?" Some of them said, "Lord, come and see;" and they led the way.

Then Jesus wept. And the Jews said, "Behold how he loved him!"

Others wondered why it was that the man who opened

the eyes of the blind could not have prevented Lazarus from dying.

But Jesus, with tears and heavy groans, approached the tomb, and, by his tears and groans, by his precious sympathy with the sorrowing sisters, gave us sanction for our grief at the death of those we love. Arrived at the sepulchre, he directed the stone to be removed which lay at the entrance; and, when this was done, he lifted up his eyes to heaven, and said, "Father, I thank thee that thou hast heard me, and I knew that thou hearest me always, but because of the people which stand by I said it, that they may believe that thou hast sent me."

Then, with a loud voice, he said, "Lazarus, come forth!" Instantly, at the sound of that voice, the dead man, as if roused from sleep, came from the tomb,—his body wrapped in linen, and his face bound with a napkin,—and stood before their wondering eyes!

Once more he was in life; the grave had no power to hold him. Christ had spoken, and set him free.

The bandages of death were quickly removed, and the joyful sisters led him to his home, with hearts too full for utterance. Nor was that friend to whom they owed this happiness forgotten. How could they ever express their gratitude to him?—how, but by lives of devotion to his service?

Many who were present, and witnessed this wonderful scene, believed on the Son of God; but others, with malice in their hearts, went and reported to the Pharisees all they had seen and heard.

Soon the Sanhedrim was called to take some measure to put an end to the miracles of the new teacher; and the high priest, Caiaphas, recommended that Jesus should die,

for the good of the whole nation. From that day they made plans for his death.

But Jesus went with his disciples to a region near the wilderness of Judea, and entered into the city of Ephraim, where he remained some time in seclusion.

Meanwhile the Sanhedrim gave notice to the people that if any knew where he was, they should make it known to them, that they might take him prisoner.

Afterwards, crossing the valley of the Jordan, he came into Perea, and the people again resorted to him.

One Sabbath day, as he was teaching in the synagogue, he saw before him a woman bowed down with a disease from which she had suffered eighteen years, and she could not lift herself up.

Calling her to him, Jesus said, "Woman, thou art loosed from thine infirmities;" and he laid his hands upon her.

Immediately she raised herself, and glorified God for his goodness. The ruler of the synagogue was indignant that this should be done on the Sabbath; and, addressing the people, he told them there were six days when they might work, and on those they could come and be healed, but not on the Sabbath. Then our Lord turned to the ruler, and, rebuking him for hypocrisy, told him that he was more willing to show mercy to an ox or an ass than to that suffering woman; for, if they should fall into a pit, he would not hesitate to lift them out, even on the Sabbath day. To this the ruler made no reply,—he felt the reproof and its justice,—but the people rejoiced at the words of Jesus.

While still journeying and preaching through the cities and villages of Perea, on his way to Jerusalem, our Saviour was visited by some Pharisees, who, under a show of friendship, advised him to leave that part of the country. It was

also under the jurisdiction of Herod, and they assured him that it was the king's intention to destroy him. Jesus told them that Herod had no power to injure him, for it could not be that a prophet perish out of Jerusalem; and then, in the anguish of his spirit, he broke forth in those words of sadness and most touching beauty,

“O, Jerusalem, Jerusalem! which killest the prophets and stonest them that are sent unto thee,—how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate. And verily I say unto you, ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.”

At another time, as Jesus went into the house of one of the wealthy Pharisees to dine on the Sabbath, a man lay by the door who was sick with the dropsy. Turning to those who were with him,—both Pharisees and lawyers,—he asked if it was lawful to heal on the Sabbath day; and when no one returned a reply, he laid his hand upon the sick man, and healed him and let him go.

Afterwards, when they had entered the house, he asked, if they had an ox or an ass that fell into a pit on that day, if they would not immediately take it out; but they would give him no answer.

Then, observing how the guests chose for themselves the most honorable seats at the table,—those that were in the centre, furthest from the two ends, being considered the best,—he put forth a parable, to the intent that it was better to take the lowest seats, and be exalted, rather than, having taken the highest, to be obliged to give way for a superior.

He bade them also, when they gave a feast, to ask those who were poor, and could make no return,—the blind, the

maimed, and the lame,—for then they should be blessed, and have their recompense at the resurrection of the just.

Last of all, he told them the parable of the man who made a large supper, and invited many of his friends to partake of it; and when they sent excuses, and would not come, he directed his servants to go into the highways and hedges, and bring in the poor, the halt and the blind, and compel them to come in. So plainly, so fearlessly, our Lord taught these haughty and unbelieving Jews the lessons their pride and blindness resolutely rejected, conveying to them, in the form of parables, truths so simple and so deep, they could not fail to discern their meaning.

He did not oppose their keeping the Sabbath holy, but he would teach them that God was better pleased with acts of mercy than the strict observance of the law.

As he walked, Jesus was constantly followed by large multitudes, who gladly listened to him when he preached, or brought to him their sick to be healed.

To these he taught many things in parables. It was at this time, when surrounded by a concourse of publicans and sinners, he related the beautiful and affecting story of the Prodigal Son, who left his father's house, and, wandering far from home and kindred, wasted his substance, and disgraced his character. And when at last he was reduced to beggary, he determined to go back, confess his faults, and seek forgiveness. He described to them his return, the welcome he received, and the joy of his father at his repentance and restoration. He told them the parable of the rich man and Lazarus,—so full of power,—furnishing a lesson of the contrast that often exists in this life, and the dreadful difference between the righteous and the wicked in the world to come.

During this journey, Jesus also related the parable of the Unjust Steward; and that of the two men who went up to the Temple to pray,—the one a Pharisee, in all the pride of his ceremonial observances, the other a publican, deeply humble for his sins,—showing them whose worship was most acceptable to God.

One day, some little children were brought by their mothers, that the great Teacher might lay his hands upon them and bless them.

The disciples, annoyed at what they considered an intrusion, bade them go away. But Jesus, when he heard this, was much displeased, and said unto them, “Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.” Taking the little ones in his arms, he laid his hands upon them, and blessed them; and he said, “Verily, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.” Then he gave them again to their mothers, who would not fail to remind them, in after years, of the blessing they had so unconsciously received.

When Jesus had departed thence, and was on his way to another place, a young ruler came running to him, and, kneeling at his feet, said, “Good Master, what good thing shall I do, that I may have eternal life?”

He was a young man, had been carefully educated in the Jewish law, and brought up in the midst of great wealth, with a prospect of distinction.

Yet, with all this, he was still restless and dissatisfied; and, having heard of Jesus, he longed to know more of his doctrines, hoping that in them he might find a happiness the world did not give. Jesus said, “Why callest thou me good? there is none good but one;” and then told him, if

he would enter into life, he must keep the commandments. He asked which; and when they were enumerated, he replied he had kept them all, from his youth up. Attracted by his frankness, and the amiability that stamped itself upon his countenance, Jesus loved him, and said, with tenderness, "One thing thou lackest." Immediately the young man asked what that one thing was; and, as our Lord proceeded to tell him that he must sell all his possessions and give to the poor, and then he should have treasures in heaven, he was grieved, and went away silent and sorrowful. He would gladly have both riches and heaven, but he could not part with what seemed so necessary. He had hoped the Master would have asked some easy duty at his hands,—some sacrifice only in name,—but to give up all his wealth, he could not, for one moment, think of such a loss. Looking after him, as he departed, and seeing that he was very sorrowful, Jesus said, "How hardly shall they that have riches enter into the kingdom of heaven!"

CHAPTER XII.

The request of the wife of Zebedee. — Two blind men healed. — The visit to Zaccheus. — Jesus arrived at Bethany. — The public entry of our Lord into Jerusalem. — The barren fig-tree. — Christ's authority questioned. — Parable of the wicked husbandman. — Parable of the marriage of the king's son. — Jesus questioned by the scribes and Pharisees. — A scribe questions Jesus. — Lamentation over Jerusalem. — Supper at the house of Simon the leper.

THE Passover was approaching,—the last one that our Lord would ever celebrate with his disciples. Three years since, these humble fishermen and their companions had been called to enjoy the society and friendship of Jesus, and to work in his service; and these three years had been the happiest of their lives. The lovely character of their Master, the tender interest he had felt in them, his sympathy and gentle words, his solicitude for their happiness, temporal and eternal, and his high and holy purposes, had bound them to him with an affection stronger than any earthly tie. As yet, they knew not the terrible trials that awaited them, nor the severe test their love for him must undergo.

The winter was ended; April, the month of the Passover, had commenced; and once more they turned their faces towards the holy city, making slow journeys, and lingering in the towns and villages, to preach and heal the sick.

It was at this time that Salome, the mother of James and John, came to Jesus, entreating an honorable place for

her sons in the new kingdom which she also supposed he was about to establish.

Zebedee, their father, was probably dead; and, as the head of the family, she wished to provide well for her children.

Our Lord told her she knew not what she desired for them; and then, turning to the brothers, he asked them if they were able to drink of the cup which he must drink of, and to be baptized with the baptism that he was baptized with. Unhesitatingly they answered that they were able, little dreaming of the anguish their Lord must encounter. Then he told them that to sit on his right hand and on his left was not his to give, but would be given to those for whom it was prepared by his Father.

The other disciples were very indignant at the ambitious request of the two brothers, but Jesus excused them on the ground that they were influenced by those in high places,—intimating that they were connected with some family of wealth and power,—and enjoined upon them all fresh precepts of humility and love.

Late on Friday afternoon, as they drew near Jericho,—a city remarkable for its springs and palm-trees, for its splendid palaces and the wealth of its inhabitants,—they saw two blind men, who sat by the way-side begging. Poor and friendless, they formed a striking contrast to the glittering towers and magnificent structures that rose in proud beauty among the hills beside them. One of these, named Bartimeus, the son of Timeus, perceiving that a crowd was moving near him, asked the cause of it, and was told that Jesus of Nazareth was passing by. As soon as they heard this, they both cried out, “Jesus, thou Son of David, have mercy on us!” When the bystanders endeavored to silence

them, they only cried the louder, "Thou Son of David, have mercy on us!" The sound of their voices reached the ears of Jesus, and he, who never heard the cry of distress unheeding, stood still, and desired they should be brought to him.

When they had, by the assistance of others, made their way through the multitude to the place where he was, a voice of condescending gentleness inquired, "What will ye that I shall do unto you?" They said, "Lord, that we may receive our sight."

Their request was not rejected, but, with infinite compassion, the divine Physician touched their eyes, and said, "Receive your sight; your faith has saved you!" and their eyes were opened, and they looked upon him and poured out their thanks from overflowing hearts. Immediately they followed him, and all the people joined with them in shouting praises to his name.

They soon entered the gates of Jericho. Already the street through which Jesus was to pass was crowded with hundreds who were eager to get one glimpse of the Nazarene. One of the spectators, named Zaccheus, being small in stature, and finding it difficult to see, hastened on and climbed a sycamore that overlooked the scene.

He was chief among the publicans; had the superintendence of the various tax-gatherers of the land, and held an office which in the other provinces of the empire was bestowed upon the Roman knights. But even his wealth and position did not shield him from the obloquy resting on the office, or the hatred of the Pharisees.

The crowd had now entered the city, and was moving slowly through the principal avenue.

All eyes were fixed upon one majestic form, upon one

calm and noble countenance. It was that of the great Teacher, while ever and anon the voice of the people rose in shouts of praises, which they had caught from the grateful lips of the beggars.

At length they reached the sycamore where Zaccheus had supposed himself unseen; but Jesus, looking up, bade him hasten down, for he must abide with him that day.

The next day was the Jewish Sabbath. It commenced at sunset, and, until the morrow at the same hour, Jesus would rest from his journey, and give the weight of his example to the precepts of the law.

Most unexpected and joyful news,—that the wonderful prophet, the Son of David, should condescend to be his guest!

Zaccheus quickly responded to the call, and, leading the way, welcomed Jesus to his home.

The Pharisees, ever murmuring, when they saw this complained that our Lord should accept the hospitality of one who was a publican, and the enemy of his country's weal. He heeded them not, for it was not the righteous, but the sinner, whom Jesus came to save; and his words entered deeply that day into the heart of his host. A sumptuous feast was already prepared, and the table was soon surrounded by the kindred and friends of Zaccheus, who listened with eager interest to the doctrines of the new religion. In the midst of his assembled guests, the master of the house arose, and declared the half of his goods should be given to the poor, and if he had ever wronged any man he would restore him four-fold. Jesus replied, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost;" and then he proceeded to relate to all present the parable of the nobleman who deliv-

ered the talents to his servants, with instructions to improve them until his return.

He told them of the refusal of some to obey him ; of the shameful and rebellious message sent after him ; of his coming back, and the settling of his accounts with his people.

Our Lord undoubtedly intended by this narrative to portray to his hearers their own reluctance to receive the gospel, and their final condemnation if they disregarded his warnings.

The hours of the Sabbath passed peacefully away, but to one how must it have been fraught with mournful anticipations ! Before another holy day would return, Jesus knew full well that his eyes would be closed in death, and his body laid in the sepulchre. A few days more, and the event for which he had so long been preparing must be consummated,—that event towards which prophets had looked, with inspired vision, across the sea of ages,—to which, as to the rising sun, they had turned, as the harbinger of day,—of a more glorious day than had ever dawned on men. But how dark and fearful was the way that led to the fulfilment of hopes, and completion of types !

Human nature shrunk from the contemplation. Divinity alone could gaze steadily upon it !

For his humanity, there were in reserve contempt, reproach, and bitter scorn, to be poured out not upon himself only, but upon the principles he inculcated. There were also cruel scourgings ; the ignominy and agony of a death upon the cross ; and, more than all, the alienation and desertion of friends, and the averted countenance of Jehovah.

For his divinity, there was the ineffable bliss of giving

joy to the comfortless, hope to the despairing, and salvation to a lost and guilty world.

Upon him the eyes of a universe were resting; and calmly, and without wavering, he must advance to meet the destiny he had sought and accepted.

Backward he cast his far-reaching glance, to the hour when Abraham had received the promise that God would provide a lamb.

That promise had arrested the hand lifted to slay his son for a burnt-offering; and, in all succeeding ages, the lamb slain for sacrifice had been only the type of that promised and now soon to be offered Lamb of God.

Forward he turned his thoughts, through coming centuries, to the multitudes who, by that sacrifice, would be gathered into the church of God; who, sustained by the remembrance of his sufferings, and the glorious possessions he had so purchased for them of immortality, would meet with unshrinking courage the pangs of martyrdom.

It was all before him; and, terrible as was the conflict that awaited him, it was lost sight of amid the glowing visions of the future.

As the last rays of the setting sun died in the west, Jesus and his disciples left the hospitable roof that had sheltered him, and proceeded on their way to Bethany.

Arriving here on Sunday,—the day after the Jewish Sabbath,—they were welcomed at the house of Simon the leper.

This man was a friend and relative of Lazarus, and, it is probable, had been, at some former time, healed of his disease by our Lord.

On Monday the public entry of Jesus into Jerusalem took place,—the same that had so long ago been foretold

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by the prophet Zechariah,—on a colt on which man had never sat.

He had walked as far as the Mount of Olives, with the Twelve, on their way to the city, when he sent two of them to the village of Bethphage, to obtain the foal of an ass, which he told them they would find tied in the outskirts of the village, in a place where two roads met. He bade them say, if they were asked why they took it, that the Lord had need of it.

They went, as directed, and when the owners inquired what they were doing, replied as Jesus had commanded, and encountered no opposition. Soon they returned, and after they had placed their mantles upon the colt Jesus sat thereon.

Already the news of our Lord's arrival at Bethany had been rumored throughout Jerusalem, and great numbers, who were collected there to attend the Passover, went out to see him.

Many had gone to the city in time to prepare themselves by ceremonial purifications for the Passover,—those who had been rendered unclean, by the care of the dead, or by disease. These persons, while in the Temple, had talked of Jesus, and wondered if he would come to the feast; and they, with others, who had seen the miracle which had restored Lazarus to life, now joined the multitude who took their way to the Mount of Olives.

As they went, they spread their garments in the road; and many cut down branches from the palm-trees and carried them in their hands, as they were accustomed to at the Feast of Tabernacles, in token of their joy, while others strewed them in the Saviour's path.

On moved this wondrous procession, down the hill by the

Mount of Olives, across the brook Kedron, winding towards the city gate.

Those that were before, and those that followed,—an immense multitude,—cried out, “Blessed be the King that cometh in the name of the Lord! Hosanna to the son of David!” Some of the Pharisees in the crowd, approaching Jesus, bade him rebuke his disciples; but he said, “If they should hold their peace, the stones would immediately cry out.”

When they reached the declivity that overlooked the city, Jesus stopped, and, viewing the scene spread out like a panorama before him, in all its varied beauty, he wept over it, uttering despairing lamentations, and saying, “If thou hadst known, even thou, in this thy day, the things that belong to thy peace; but now they are hid from thine eyes!”

Had they only listened to the words of Christ, they might have been saved; but now sure destruction awaited them. They entered the gates, and, as they passed through the streets of the city, one and another asked, “Who is this?” and the multitude cried out, “This is Jesus, the prophet of Nazareth of Galilee.” At length they reached the Temple, and the children joined in the song, “Hosanna to the Son of David!” while the Pharisees, who looked on, exclaimed, “Behold, the world has gone after him.”

Then they brought to him the blind, and the lame, and the sick, that he might heal them.

But when the chief priests and scribes saw the concourse of people, the healing of the sick, and especially when they heard the shouts of the children, they were much displeased, and asked Jesus if he knew what they were saying. He answered, “Yea,” and inquired if they never read “Out of

the mouths of babes and sucklings God hath perfected praise."

Leaving the Temple, our Lord retraced his steps to Bethany, with his disciples, at the hour of twilight, and spent the night the welcome guest of his unchanging friends.

The next morning, Tuesday, as he walked from Bethany, with his disciples, towards the city, he saw at a distance a fig-tree covered with the fresh green foliage of the early spring.

In Palestine there is a kind of fig-tree that puts forth and ripens its fruit early in the season. Upon such our Saviour, being hungry, sought fruit, and found none. Turning from it, he said, "Let no man eat fruit of thee hereafter forever." This was not said in anger or disappointment, but because he would teach his disciples a lesson, and deeply impress it on their minds.

They pursued their way to Jerusalem, and entered the court of the Temple. Here they found the buyers and sellers, with their oxen and doves, and other animals, for sacrifice, as at our Lord's first visit there. Again he drove them from the place, overthrowing the tables and seats of the money-changers, and forbidding any man to carry any vessels within the Temple walls.

At the same time he said to them, "Is it not written, My house shall be called of all nations a house of prayer, but ye have made it a den of thieves?"

Again they yielded, without resistance, to his authority; and, when order and quiet were restored, gladly listened to him. All this day, Jesus was left in undisturbed possession of the court, and the people gathered fearlessly around him, to hear his instructions.

At the same time the scribes and Pharisees consulted together, by what means they should put an end to his life.

At evening, the Master and his little company left the city, and took the road to Bethany. It was only two miles distant, and Jesus preferred to be with his friends there as long as it was possible. On Wednesday morning he returned, to spend one more day in offering to the people the bread of life.

As they passed the fig-tree, that the day before had so disappointed their expectations, Peter observed that it was withered away, and called the attention of his Master to it. Jesus bade him have faith in God, told him by faith he might remove mountains, and assured him of the efficacy of prayer when accompanied by it. He designed to teach them that, as the Jewish people had cultivated a fair exterior of religion by their ceremonies and observances, and yet brought forth no fruit acceptable to God, so, like this fig-tree, with its fair show of leaves, they must, as a nation, wither and perish.

That morning, as they entered the court of the Temple, the chief priests and elders came to Jesus, and inquired by what authority he taught there, and who had given him a right to drive from thence the traders, who were accustomed to buy and sell in that place.

He replied by asking them who gave John the Baptist authority for his baptism. They were unwilling to answer him; they knew the people revered John, and they were afraid of a tumult if they disputed his claims as a prophet. After some hesitation, they said they could not tell. Then said Jesus, "Neither do I tell you by what authority I do these things."

As they remained standing near him, he related the

parable of the Wicked Husbandman, which they could not fail to apply to themselves, in their treatment of the prophets and their hatred of him; and they were only prevented from resenting it by their fear of the people, who took him for a prophet. Next, he related the parable of the Marriage Feast, given by a king for his son, who, when the guests refused to come, and sent various excuses, and destroyed his messengers, invited the poor from the highways and hedges, and compelled them to come. Again they read in this the story of their own neglect and unbelief, and the reception of his claims by the Gentiles; and, in fresh anger, sought to injure him.

Then another deputation of Pharisees came, with the Herodians,—the adherents and officers of Herod, who was at that time in Jerusalem,—in order to lead him, by their questions, into some dispute.

They inquired concerning the tribute money,—whether it was lawful to give tribute to the Roman emperor, Cæsar, or not; but, knowing their intentions, he closed their mouths by his own skilful replies, and sent them away wondering at his wisdom.

After this came the Sadducees, who questioned Jesus in regard to the resurrection of the dead.

He assured them they did not know the Scriptures, or the power of God; and silenced them, as he did all his enemies, by his unanswerable arguments.

One of the scribes, struck with his superiority, asked which was the first commandment; and when our Lord had replied, observing that the doctrines he inculcated did not deny the truths of their religion, he said, “Master, thou hast well said.”

He then went on to declare his belief, that to love God

with all the heart and understanding, and to love one's neighbor as himself, was more than all whole burnt-offerings and sacrifices.

Finding that the scribe understood not only the letter of the law, but its spiritual meaning, Jesus said to him, "Thou art not far from the kingdom of heaven." The Pharisees, alarmed at this open avowal of one of their number, were afraid to proceed, and dared not at that time ask any more questions; but the common people heard him gladly.

And, as he addressed them, he warned them to beware of the Pharisees, who desired the praise of men, and to be called Rabbi; who walked in long robes, made broad their phylacteries, and enlarged the borders of their mantles; who loved the uppermost rooms or places at feasts, the chief seats in the synagogues, and greetings in the markets. Of all this he bade them beware, adding, "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted."

To the scribes and Pharisees who yet lingered near he said, "Woe unto you who devour widows' houses, and for a pretence make long prayers!"

He said they were hypocrites and blind guides, for they would not enter the kingdom of heaven themselves, nor suffer those who would to enter. He accused them, while paying tithes of mint, anise and cummin, of omitting the weightier matters of the law,—judgment, mercy and faith. Their law required them to devote to the Lord a tenth of all they possessed; but they gave a tenth from even the herbs of their garden, which were not exacted of them. He said they believed that, had they lived in the time of their fathers, they would not have partaken in the blood of the

prophets, yet did they prove themselves to have the same spirit; and he bade them fill up the measure of their fathers. Then, with a wounded spirit, he exclaimed, "O, Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee,—how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth until ye shall say, Blessed is he that cometh in the name of the Lord."

Jesus was sitting opposite the Treasury, which consisted of a number of horn-shaped boxes or coffers, in which were

placed the various gifts presented. Unmoved by the hatred of the Pharisees, undisturbed by their evil designs, our Lord observed one and another as they approached and made their offerings. Many rich men came, and with ostentatious parade poured in their gifts, and passed on. At last came



a poor widow; quietly she moved on her way, and silently

deposited her two mites, small brass coins, which together made but one farthing.

Jesus saw it, the gift and the humility, and he said to his disciples, "Of a truth I say unto you, that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had."

Soon after this, while our Lord was yet seated in this place, some Greeks who had become proselytes of the Jewish religion, and had come to attend the Passover, came to Philip.

They had heard of the prophet of Nazareth, and of his miracles and teachings, and desired greatly to see him. Meeting Philip, who had been pointed out to them as one of the disciples, they said, "Sir, we would see Jesus." Immediately he called Andrew and told him of the wish of the strangers, and together they went with it to their Master. He was in the inner court, where no Gentile was permitted to enter; and the Greeks waited without for his reply.

When Jesus had received the message, he said, "The hour is come that the Son of Man should be glorified;" and afterwards he added, "Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name!" Then came there a voice from heaven, saying, "I have both glorified it and will glorify it again!"

Those that stood by, when they heard this voice, said that it thundered; others, that an angel had spoken. But Jesus said, "This voice came not because of me, but for your sakes."

Although they had seen so many mighty works, still they believed not on him; and our Lord said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him,—the word that I have spoken,—the same shall judge him in the last day."

We are not told anything concerning the interview with the Grecians; but we may suppose they were gratified, as Jesus, soon after, left the court with his disciples.

Wednesday drew near its close. The afternoon sun was lighting up the Temple with its golden rays, and tinging with its glory the portico, the roof and glittering sides, of the vast building. As Jesus and his disciples passed through the courts and out of the beautiful gate, the disciples drew his attention to the various ornaments that adorned the Temple, and to the beauty of the stones with which it was constructed, some of which were of enormous size.

In reply to their remarks, he said, "Seest thou these great buildings? Verily there shall not be left here one stone upon another, that shall not be thrown down."

A prophecy that in forty years was literally fulfilled, although, at the time it was spoken, it appeared so improbable to the eye of sense.

The little company walked on in silence. Jesus had left the Temple to enter it no more; and, notwithstanding the beauty of the hour, a deep sadness settled on his spirit.

They left the busy streets, thronged with newly-arrived travellers from distant parts of the land,—left the city walls behind them, and reached their favorite resting-place upon the Mount of Olives.

Here, upon the gentle slope, they seated themselves, the disciples at the Saviour's feet. The Temple was in full

sight in all its magnificence, and the smoke of the evening sacrifice ascended visibly from its altar; there, too, was the city crowded with inhabitants, and Jesus gazed upon the scene in a long and mournful silence. He recalled to mind all that had passed there, from the days of Solomon, in his greatness and prosperity, down to his own time; and thought of the transactions, that must soon be recorded against it, of cruelty and hatred towards himself.

At length the silence was broken, and those of the disciples that were nearest him, reminding him of his prediction concerning the Temple, asked when it should be, and what would be the sign of it. Then Jesus told them of the awful judgments that were to be visited upon that devoted city, of the desolation that awaited both it and its inhabitants. He spoke of the misery that hung over the Jews, on account of their unbelief and hardness of heart; for their neglect of the prophets, and rejection of him; and warned them ever to watch, and be ready for the coming destruction. He told them the time would soon come when Jerusalem would be compassed with armies; when they should see the fulfilment of the prophecy of Daniel, even the abomination of desolation; when there would be sufferings greater than the world had ever seen before. He bade them pray that it might not come in the winter; for they must flee into the mountains for refuge.

From this he went on to speak of his second coming, at the end of the world, when he should return with great power and glory, and would send his angels to gather the elect from the uttermost parts of the earth.

With wonder they listened to his prophetic words, and with dread and sorrow heard what they did not hesitate to believe. Then he related to them the parable of the wise

and foolish virgins,—of the latter, who were too late to enter in at the marriage feast, with the bridegroom and his friends,—and urged them to be prepared, by prayer and watchfulness, for the hour when he, as a bridegroom, should call them to his home above. Lastly, he spoke to them of the final judgment, when the righteous and the wicked should be separated forever,—the one placed on his right hand, the other on his left.

As the twilight advanced, the little company rose and took their way to Bethany.

At a late hour they met at the house of Simon, who made a supper for them, and Lazarus was one of the guests.

Mary and Martha were there also, and, as was usual for the younger Jewish women, they waited on the company.

Mary, who had longed for some opportunity to evince her gratitude to Jesus, especially for the restoration of her brother to life, did not let this one pass unimproved. She had purchased a costly alabaster box of nard, such as the rich and noble of the land used to honor their guests with, and she brought it with her to anoint her Lord.

Those who used this nard were accustomed to dilute it, so highly was it esteemed; but she would have it unmingled and pure.

When all were engaged with the supper, she came noiselessly behind Jesus as he reclined at the table, and, breaking the sealed box, poured the contents freely upon his head, and also upon his feet, and then, kneeling down, she wiped them with her hair.

As the delicious odor filled the room, the disciples were uneasy at what seemed to them so wasteful. But Judas could not conceal his vexation, for he carried the bag, and would rather have had the price of the nard in his hands.

As he reckoned the cost to have been forty-five dollars, he asked, indignantly, why the ointment was not sold, and the money given to the poor. Jesus replied, with severity in his countenance, "Let her alone,—why trouble ye her? She hath wrought a good work on me; for ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could. She has come, aforehand, to anoint my body to the burying. Verily, I say unto you, wheresoever this gospel shall be preached, throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Precious words for Mary's ears! A moment before, she was tearful and trembling at the rebuke of the disciple; now her glowing face expresses the joy that her Lord's words have awakened in her heart.

But the stern rebuke of his avarice had left a deep impression on the mind of the unhappy Judas. He knew that his secret thoughts were understood by his Master, and from that time he sought to injure him.

For three years Judas had followed Jesus, in hopes that his would be an earthly kingdom, and that his disciples would become princes and nobles in the land. But now, convinced that such hopes were vain, he longed to be away from society so uncongenial and unprofitable to him.

This evening the Sanhedrim had met to take measures concerning Jesus; to devise some plan to put an end to his increasing popularity, and, if possible, to take him prisoner.

The rumor of this meeting, and its object, had reached the ears of Judas; and, while brooding over the rebuke he had received, it came suddenly to his mind.

He resolved what he would do: he would himself go to the council, and, if a reward was to be obtained, he would

secure it; while, at the same time, his anger would be gratified by revenge.

Before the evening was concluded, he hastily rose, left the house, and took his lonely way back to the city. Satan had entered into him; and, knowing where the Sanhedrim were convened, he turned his steps thither, determined to betray his Master.

They held their meeting in the palace of the High Priest, Joseph Caiaphas; and, while deep in debate, were interrupted. A stranger entered the hall, and his first words were, "What will ye give me, if I deliver him unto you?"

Without introduction or permission, he had abruptly presented himself; and they recognized in the intruder a follower of the Nazarene. Relieved from their dilemma, they eagerly agreed with him upon the price of a common slave as the reward of his treachery.

For less than one-third the price that Mary wasted, as he said, upon the box of nard,—for fourteen dollars and seventy cents,—Judas bargained to sell his Master!

He loved money, and he was willing to lose his soul to obtain it. He had been chosen by the Saviour for a disciple; he had followed him from place to place; he had witnessed his goodness and mercy to the poor and wretched; and he knew that Jesus was pure and lovely, and that there was no fault in him.

Yet he did not like to be a disciple; he had no sympathy with the rest, and the very goodness of the Saviour oppressed him. He knew that his all-seeing eye could read his thoughts, and penetrate his heart.

Perhaps he wished to get the money by betraying his Lord, and yet hoped he would escape out of the hands of his persecutors.

He had carried the purse where the Twelve had placed the little money they owned; he had often taken from it, to enrich himself, without suspicion or detection, as he supposed; and what hindered him now in the success of his plans?

14*

CHAPTER XIII.

Day spent in Bethany. — Preparations for the Passover. — The Passover — Jesus washes the disciples' feet. — The Lord's Supper. — The Holy Spirit promised. — The last prayer with the Twelve. — The garden of Gethsemane. — Jesus betrayed. — Taken before Annas. — Before the Sanhedrim. — Peter denies his Lord. — The Sanhedrim go with Jesus to Pilate. — Jesus before Herod. — Before Pilate. — The remorse and death of Judas. — Pilate seeks to release Jesus. — He is given to the soldiers to be crucified. — The crucifixion. — He is laid in the sepulchre.

THURSDAY came; that day our Lord remained at Bethany. In the morning, Peter and John came to him, and asked where they should prepare the Passover, which they were to celebrate in the evening.

He directed them to go to a certain place in the city, where they would find a man bearing a pitcher of water, and to follow him into the house where he should enter. They were then to seek the master of the house, and tell him they desired to see the guest-chamber, where they might eat the Passover. Following our Lord's directions, they found the owner of the dwelling; and, making known their wishes, were shown into a large upper room, furnished and prepared. Here they made ready for the feast. This was no unusual request, as during the Passover week hospitality was enjoined upon the citizens of Jerusalem as a duty.

Soon after sunset, Jesus and the Twelve met at the ap-

pointed place, and gathered around the table. As they did so, he said to them, "With desire I have desired to eat this Passover with you, before I suffer." John was in his accustomed place, next his Master; and Judas, too, was present.

Poor, guilty Judas! He was afraid to stay away, lest he might be suspected of having become an enemy, and his plan for the betrayal be defeated. Scarcely had they drawn near to the table, when a strife arose among them which should be the greatest in the new kingdom.

Still blinded and unbelieving, they could not comprehend the spiritual meaning of their Master's words.

He mildly silenced their dispute, and told them that he that was greatest among them must be as the younger, and he that was chief as he that served.

Then rising from the table, and laying aside his mantle, he poured water into a basin, and began to wash their feet, wiping them with a towel which he had fastened to his waist after the manner of a servant.

When he came to Peter, that disciple, unable longer to conceal his reluctance to have such a service performed by one so infinitely above them all, exclaimed, "Thou shalt never wash my feet!" But Jesus replied, "If I wash thee not, thou hast no part with me." Then Peter, who could not, for one moment, be an outcast from his Lord's affection, entreated that, not only his feet, but his head, and his hands, might be also washed.

He would now be thoroughly purified, and become altogether holy; but Jesus gently reproved him, and performed for each, in turn, this symbol of purity and humility; for Judas even, though he intimates that it will not make them all clean. Then resuming his garment, our Lord returned

to his place at the table, and urged upon his hearers the lesson he had just, by his example, taught them, that they also should be willing to perform the humblest offices for each other and for their fellow-men, if in that way they might do them good.

With a look of deep dejection, he said unto them, "One of you shall betray me." The disciples looked from one to another, wondering of which of them he spake; and each, in turn, with trembling tone, asked, "Lord, is it I?" Judas too, in low voice, said, "Is it I?" and Jesus answered, "Thou hast said." This was unnoticed by the rest, and presently Peter, anxious to know who was meant, motioned to John,—whose head lay upon the Saviour's bosom,—to ask him. The question was asked, and our Lord replied, in a whisper,—intended for John's ear only,—that it was he to whom he should hand the bread when he had dipped it in the harosheth.

It was the custom then, and is to this day, to honor a guest by first handing to him the bread, when dipped in this dish. Perhaps, by this act of courtesy, our Lord desired to express his own freedom from resentment towards the person in whose heart he saw unscrupulous malice.

But Judas would not be conciliated; he grew restless, and Jesus said to him, "What thou doest, do quickly." The disciples, ignorant of his intentions, except John, supposed that, as Judas had the bag, he was desired to give some money to the poor, or procure something for the feast.

But the wretched man himself knew what was the meaning of his Master's words. He left the room and the house, and went into the street. It was night, and, stealthily hurrying on his way, he entered the High Priest's palace.

There he agreed with the Sanhedrim, who were again

assembled for the same dreadful design, to go with a band of Roman soldiers, at a later hour, to the Mount of Olives.

Jesus would be there, and he would deliver him into their hands. The signal agreed upon was a kiss, which he would give his Master. With a token of peace and friendship he would betray unto death one whom he had promised to love and serve forever.

After Judas had gone out, Jesus said, "Little children, yet a little while I am with you, and whither I go ye cannot come." Then said Peter, "Lord, whither goest thou?" He said, "Whither I go thou canst not follow me now, but thou shalt follow me afterward." Peter asked, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." Jesus replied, "All ye shall be offended because of me, this night; for it is written, 'I will smite the shepherd, and the sheep shall be scattered abroad;' but after I am risen I will go before you into Galilee."

Then he told Peter that Satan had desired to have him, that he might sift him as wheat; but he had prayed for him, that his faith should fail not. Peter said he was ready to go to prison and to death with him; but our Lord replied, looking sorrowfully at him, that before the cock should crow twice he would deny him thrice. Again Peter earnestly assured him that, even should he die with him, yet he would never deny him; and the other disciples said the same thing. After this, Jesus inquired if they had a purse or any weapons among them, and, when told they had two swords, he said, "It is enough."

The hour had now come when our Lord would institute this little company of disciples into a church. He had waited until his betrayer had left them, for he would not willingly have a hypocrite there at such a time.

Taking the bread, he blessed it and brake it, and, giving it to them, said, "Take, eat; this is my body which is broken for you. This do in remembrance of me."

Afterwards he took the cup, called the cup of blessing, and giving thanks, handed it to them, saying, "Drink ye all of it." Then he said to them that he should drink no more of the fruit of the vine until that day when he should drink it anew with them in his Father's kingdom.

He exhorted them not to be troubled, since he was only going home to his Father's mansion, where he would prepare a place for them.

He promised not to leave them comfortless; but when he was gone, he would send them a comforter, even the Spirit of Truth. He bade them keep his commandments and love one another, and he said to them, "Peace I leave with you; my peace I give unto you,—not as the world giveth give I unto you." Silently and mournfully the disciples had partaken of the last Passover they might ever eat with their Lord, and they listened with tenderest interest to the kind, consoling words he spake to them. He said he must go from them, but they knew the way and could follow him. Thomas said, "Lord, we know not whither thou goest, and how can we know the way?" His reply was, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." At once Philip asked Jesus to show them the Father; but he answered, "Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou, then, Show us the Father?" Afterwards Judas, the brother of James, inquired how he would manifest himself to them, and not unto the world. He replied, "If a man love me he will keep my words, and my Father will love

him, and we will come unto him and make our abode with him."

Before they left this upper room, our Saviour prayed with them and for them; and here it was he uttered that remarkable prayer, recorded in the seventeenth chapter of St. John, in which he prays for his disciples, and for all those that should believe on him through their preaching. After this, they sang a hymn,—the last six Psalms of David, which the Jews were accustomed to chant at the close of their Paschal feast. Beneath the rays of the full moon they then passed out from the house, through the now deserted and quiet streets, across the brook Kedron, and ascended the slope of Olivet. On the west side there was a garden, to which they had often before retired,—the garden of Gethsemane. Bidding his disciples sit down at the entrance, Jesus took Peter and James and John, and went in a little further with them, and there sat down under the shelter of some olive-trees.

To these disciples our Lord told his deep grief and anguish of spirit, saying, "My soul is exceeding sorrowful, even unto death;" and bade them watch while he went to seek relief in prayer.

Going from them the distance of a stone's throw, he fell upon the ground and prayed, saying, "O, my Father! if it be possible, let this cup pass from me; yet, nevertheless, not as I will, but as thou wilt;" and, while praying in the agony of his soul, sweating, as it were, great drops of blood, that fell to the ground, an angel appeared and ministered unto him.

Again and again he returned to his disciples, as if to solace himself with human sympathy, and then left them, to find strength and consolation where alone it could be found.

Overcome with grief and sorrow of heart, the disciples fell asleep; and Jesus, finding them, on his return, in heavy slumber, said to Peter, who had a short time since so warmly professed his devotion to him, "What! sleepest thou? — couldst thou not watch with me one hour? Watch and pray, lest ye enter into temptation!"

Then, leaving them the third and last time, he prayed as before, and, returning, gently roused them, saying, "Rise! let us be going; behold he is at hand that doth betray me." While he was still speaking, a company of soldiers entered the garden, bearing torches and lanterns and weapons, with Judas at their head. They approached the place where Jesus stood, and Judas, advancing, said, "Hail, Master!" and kissed him. Our Lord said to him, "Judas, betrayest thou the Son of Man with a kiss? Wherefore art thou come?" To this he made no reply. Then, turning to the soldiers, Jesus said, "Whom seek ye?" They answered, "Jesus of Nazareth." He said to them, "I am he." As soon as they heard that, overawed by his manner and appearance, they went backward and fell to the ground. Again he asked, "Whom seek ye?" and when they replied, as before, Jesus of Nazareth, he said, "I have told you that I am he." Then, requesting them to let his disciples go unharmed, he suffered himself to be bound.

At the sight of this, the Master whom he loved, so rudely seized and fettered by the soldiers, Peter was angry, and struck off the ear of a man named Malchus, a servant of the High Priest.

But Jesus said to him, "The cup which my Father hath given me, shall I not drink it? Suffer ye thus far!" and he healed the man's ear, and bade Peter put up the weapon,

saying, "They that take the sword must perish with the sword."

He told him that, if he desired it, his Father would send him twelve legions of angels to deliver him, but then the promises of the Scripture could not be fulfilled. After this, he said to the multitude who surrounded him that he had taught them daily in the Temple, and they laid no hands upon him there. "Why," he asked, "are ye come out as against a thief, with swords and staves, to take me?" Among the crowd were some of the chief priests, and elders, and captains of the Temple; and to them he said, "While I was daily with you in the Temple, ye stretched forth no hands against me; but this is your hour, and the power of darkness." Seeing their Master in the hands of his enemies, and knowing their inability to rescue him,—fearing, also, lest they might be seized as his friends and followers,—the disciples hurried away from the scene of danger;—only Peter and John followed at a distance. The soldiers led their prisoner from the garden back into the city; and, as they were going, a young man, with a linen mantle thrown around him, followed. The crowd, supposing him to be a disciple, laid hold of him; but he left his garment in their hands, and fled. Who this person was, the evangelists do not tell us;—it was probably some one friendly to the Master. They brought Jesus first to the house of Annas, the father-in-law of the High Priest, Caiaphas. Annas had been High Priest, and still possessed great influence with his countrymen; and his residence was perhaps nearest to the Mount of Olives. They did not long remain here; but, as the Sanhedrim was convened at the palace of Caiaphas, they took their prisoner there.

The court-room, or hall of audience, was in front of the

palace; and here Jesus was ushered into the presence of his judges. Soon after, Peter and John came to the gateway of the palace; and the latter, being acquainted with the High Priest's family, or with some of the attendants, obtained permission to enter into the court, which was already crowded with spectators. Afterwards he spoke to the woman who kept the gate, and gained admittance for Peter. The evening being damp and chilly, the servants had made a fire of coals upon the pavement in the porch to warm themselves, and Peter sat down by it. Within the court Jesus underwent an examination, by the High Priest, concerning the object of his preaching, and the doctrines he had taught. As he calmly referred him to those who had heard him daily in the Temple, an officer standing near, enraged at his calm reply, struck him with the palm of his hand, saying, "Answerest thou the High Priest so?" Jesus did not resent the injury, but mildly said to him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

Witnesses were next brought in who had been bribed to swear to the charges against him; but these could not agree in their accusations. At last, two were found who declared him to have said, "I am able to destroy this temple, made with hands, and to build, in three days, another, made without hands;" but they, also, could not agree; and the only thing that remained for the council was, by questioning the prisoner, to lead him to accuse himself, or give them an opportunity. Caiaphas asked Jesus if he had nothing to say to those that witnessed against him; but he made no reply. Then he said to him, "I adjure thee, by the living God, tell us whether thou be the Christ, the Son of God." Jesus said, "If I tell you, ye will not believe; if I also ask

you, ye will not answer me, nor let me go. Hereafter, shall ye see the Son of Man sitting on the right hand of the power of God." Then they all asked, "Art thou, then, the Son of God?" and he said, "I am." Then the High Priest rent his garment, in testimony of his horror at the words Jesus had spoken.

Looking round at his associates, he said, "What think ye?" They answered, "He is worthy of death." But, although they thought Jesus worthy of death, yet they could not execute the sentence. The Roman law required that criminals should be judged by the Roman governor, and released or condemned by him.

The men that held him spit upon his face, covered him with reproaches and contempt, and, blind-folding him, struck him with their hands, and called upon him to prophesy and tell them who it was that struck him. All this with meekness and patience did the Saviour bear; he knew that, although now Caiaphas sat upon the judgment-seat, and his enemies had power to insult and injure him, yet the time would surely come when he would be the judge of all the earth, and those around him must be the condemned.

He looked forward to the great object to be secured by his suffering; and he was lifted above present obloquy, and the scorn of his persecutors.

Then the council arose, and led him from the court, through the porch and gateway, into the Prætorium of Pilate. While this scene was passing within, the servants in the porch repeatedly charged Peter with being a friend to the despised Nazarene. When he had gone near to the court-room, to listen to the trial, a maid-servant turned to him, and told him he had also been with Jesus of Galilee. This he warmly denied, not daring to own the truth while

so many around him were the enemies of his Lord; and he said, "I know not, neither do I understand, what thou sayest." Presently, when he had returned to the porch, and was warming himself, another maiden said to those sitting by her, "That fellow was also with the Nazarene;" but this time he denied, with an oath, saying, "I know not the man." As these words passed his lips, he heard the crowing of the cock at early dawn. Just then some of the servants recognized him, especially one who was a kinsman of Malchus, whose ear Peter had cut off; and they said, "Surely thou art one of them; for thy speech—the peculiar accent of the Galileans—betrayeth thee."

Peter was frightened at being so often pointed out; he heard the shouts of the soldiers leading his Master from the palace; he trembled for his own safety; and, notwithstanding the crowing of the cock, which reminded him of his Master's words, he began to curse and to swear, saying, "I know not the man of whom ye speak." Again the cock crew. It was near morning, about three o'clock. Jesus had been all night in the hands of his cruel persecutors; and, as he was led from the palace, he heard loud and angry voices in the porch. Turning, he saw Peter; and, knowing well the cause of the strife, though he heard not the words, he cast one long, mournful look on Peter, that went deep into that disciple's heart. He recalled his own boastful assurances of constancy, his Master's warnings,—was overwhelmed, and went out and wept bitterly.

But the procession of the rulers and chief priests passed on; and at the entrance of the Antonia, the governor's palace, which was connected by a covered passage with the Temple, they stopped, and sent messengers to the governor, while they awaited his coming. It was the Passover-week, the

feast of unleavened bread; and they would not defile themselves by entering the dwelling of a Gentile. Pilate, therefore, came out to them, and, hearing the object of their visit, reëntered the judgment-hall, or Prætorium, and called the prisoner to him. As he stood before him, in the presence of all his court and the Roman soldiers, Pilate asked Jesus, "Art thou the King of the Jews?" Jesus asked him, "Sayest thou this of thyself, or did others tell it thee of me?" The governor said to him, "Am I a Jew? The chief priests and thine own nation delivered thee unto me;—what hast thou done?"

He answered, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." The governor said, "Art thou, then, a king?" Jesus replied, "Thou sayest I am a king. To this end was I born, and for this cause I came into the world, that I should bear witness of the truth."

Then Pilate asked that memorable question, "What is truth?" and he went out to the deputation from the Sanhedrim, and assured them he could find no fault in him. But they bitterly accused him of many things; and when he returned, and asked Jesus if he had nothing to say in his defence, his silence made Pilate marvel greatly.

Again he told them he could find no fault in him; but they accused him of stirring up the people, from Galilee to Judea. Hearing them call Jesus a Galilean, Pilate asked if such were the case; and, on being told that he was, he determined to send him to Herod, who was governor of that province, and at that time in Jerusalem.

He thought in this way to please Herod, and free himself from all further responsibility concerning the prisoner.

Herod was gratified at this; he wished to see the new teacher; he had heard much of him, and hoped to witness some miracle done by him. He had deeply offended the people by the death of John the Baptist; and now, although, when urged by their rulers, they sought for the death of Jesus, yet he believed they would regret it when too late, and he would not risk his popularity by condemning him. He asked many questions of our Lord, who made no reply. Not one word did he utter, although the chief priests and scribes stood by accusing him.* Then Herod, with his men of war, made a mockery of the prisoner, arrayed him in a gorgeous robe,—in derision of his calling himself a king,—and sent him again to Pilate, who probably occupied a distant part of the same extensive palace.

The Roman governor and the King of Galilee had been at enmity ever since the massacre of the Galileans in the Temple the previous year; but this day they were reconciled, and became friends.

Again Pilate came to the outer porch, where the Sanhedrim awaited the result of the trial, and told them he had examined the man whom they accused of perverting the nation, and that Herod also had questioned him, but neither of them found anything in him worthy of death. He proposed, therefore, to scourge him, and let him go.

At this, the multitude, already instructed by their rulers, cried out, asking him to do as he had ever done, and release unto them a prisoner. He asked which he should release, Barabbas or Jesus. The former was a well-known robber, who had been imprisoned for insurrection and murder; yet their cry was, "Away with this man, and release unto us Barabbas!"

* Isaiah 53 : 7.

While still upon the judgment-seat, doubting what he should do,—anxious to please the people, yet interested in their victim, and willing to save him from their malice,—Pilate received a message from Claudia, his wife.

She sent to him, urging him to have nothing to do with that just man; for she had in the early morning suffered many things in a dream on his account, and she believed him to be innocent. Willing to grant her desire, and himself convinced of the innocence of Jesus, Pilate asked the assembly what he should do with Jesus, that was called Christ. At this question, a long and repeated shout rose upon the air, “Crucify him! crucify him!”

The governor asked, “Why,—what evil hath he done?” But with redoubled fury came the dreadful cry, “Crucify him! crucify him!”

The wish of the Jews prevailed; and, seeing that he could gain nothing, but the tumult only increased, Pilate weakly yielded to the frenzy of the people. Then, taking water, he washed his hands in the presence of them all, and saying, “I am innocent of the blood of this just person; see ye to it.” Immediately they cried out, “His blood be upon us and upon our children!”—not knowing, not caring what a fearful curse they called upon their own heads, and those of their children, for many generations.

Then Barabbas received his freedom, but Jesus was delivered to the soldiers to be scourged.

By the un pitying soldiers he was bound to a stake, with his hands tied behind him, and beaten with many stripes.*

After this, they led him into the judgment-hall, and dressed him in a scarlet military cloak; crowned him with a wreath of long and spike-like thorns, which they had

plaited together; placed a reed in his hand for a sceptre, and then bowed the knee before him in derision, saying, "Hail, King of the Jews!"

These cruel soldiers had no pity for the innocent and unresisting Son of God, but insulted him with blows and spitting, until they were weary of their unfeeling sport.

Once more the conscience of the governor roused him to make an appeal in behalf of Jesus; and he led him out before the people, with his bleeding wounds, and said, "Behold the man!" They said again, with the same eager hatred, "Crucify him! We have a law by which he ought to die, because he made himself the Son of God."

Then Pilate was the more afraid to injure Jesus, since what he said of himself might be true; and he returned to the judgment-hall, and said to the prisoner, "Whence art thou?"

No reply was given him, and he said, "Speakest thou not? Knowest thou not I have power to crucify thee, and have power to release thee?"

Fearful confession! a power for which he must give an account, at the last.

Our Lord replied, "Thou couldst have no power at all, except it were given thee from above; therefore, he that delivered me unto thee hath the greater sin." Again the governor sought to mediate between the incensed and wicked multitude and their unoffending victim; but when they said to him that, if he let this man go, he was not Cæsar's friend,—that whosoever maketh himself a king speaketh against Cæsar,—his courage failed. His own safety might be endangered by opposing them longer, and he would perhaps be destroyed by their fury.

Pilate said to the Jews, "Behold your king!" But they

shouted, "Away with him! crucify him!" He said, "Shall I crucify your king?" and the chief priests answered, "We have no king but Cæsar."

He entered the judgment-seat called the Pavement, or, in the Hebrew, Gabbatha,—probably a balcony paved with marble,—and pronounced upon the prisoner the terrible sentence, "Thou shalt go to the cross!" A sentence intended only for the vilest criminal was uttered to the Son of God!

Then Jesus was delivered unto them; and they mocked him, stripped him of his scarlet robe, and, replacing it with his own simple garments, led him out to die.

Judas, finding that his Master, whom he had betrayed, was really in the hands of cruel men, treated as a common criminal, with scourgings and contempt, was filled with remorse for what he had done. He took the money that had been paid him for his treachery,—money that he had so coveted, but now found adding every moment to his misery,—and carried it back to the Sanhedrim. Only part of this council had gone to the Prætorium, while the rest awaited the result of the trial in the office-chamber of the Temple.

Throwing down the money on the pavement at their feet, he cried out, in the agony of his remorse, "I have sinned in that I have betrayed innocent blood!" But these cold-hearted Pharisees cared not, and only replied, "What is that to us? See thou to that!" They had employed him as their tool to execute their designs; and, these being accomplished, they had no further use for him.

Unhappy Judas! No longer able to endure the burning reproaches of his conscience, he resolved to end his life.

Taking his solitary way from the city, he went, with hurried steps, towards the vale of Tophet.

Here, upon the brink of a precipice where a few fruitless trees were growing, he stopped and fastened himself to an overhanging branch with a rope he had brought with him for the purpose. Then, swinging off, the branch gave way, and he fell to the bottom, and perished amid the rocks beneath.

No sooner had he left the Temple than the priests gathered up the silver he had thrown down, and consulted each other as to what should be done with it. They could not put it into the treasury of the Temple; for it was the price of blood, and such an offering was forbidden. They therefore concluded to buy with it the potter's field, to bury strangers in; and ever afterwards the field was called *Aceldama*, the field of blood.

The place of crucifixion was without the gates of the city; and it was customary for the prisoner to bear that part of his cross upon his shoulders that was attached afterwards to the main tree.

But the delicate and slender frame of Jesus, exhausted by a long and sleepless night, and a day of hunger and fatigue, as well as of mental anguish, could not support the weight.

Meeting in the way a man named Simon, who was from Cyrene, a province of Africa,—probably a follower of Jesus,—they compelled him to bear the cross to the place of death.

Once more the Redeemer passed through the city-gate, followed by a multitude of people.

But a few days since he had entered those gates amidst the liveliest demonstrations of joy and shouts of praise;

now the variable crowd, influenced by their rulers, rend the air with their maledictions.

It was one o'clock, as they left the city, and took their way towards Calvary.

Many women were in the train that attended Jesus; and, as he looked upon them, and saw them weeping, out of compassion for him,—so young, so patient and so innocent, yet cruelly condemned to die,—he said to them, “Daughters of Jerusalem, weep not for me; but weep for yourselves, and for your children.”

When they reached the place called Golgotha, on Mount Calvary, they set up the cross, and, placing Jesus upon it, bound his hands, with ropes, to the wood, while they pierced both his hands and his feet through with nails. Seeing he was faint, some one — perhaps from motives of kindness — gave him some wine mingled with myrrh, intended to stupefy the senses; but when he had tasted it, he refused to drink, preferring to suffer all the misery that could be inflicted upon him, rather than lose his consciousness to the last.

Upon each side was crucified a thief, — the one upon his right hand, the other on his left. Then Jesus uttered a prayer for his enemies, saying, “Father, forgive them; for they know not what they do.”

The soldiers, when they had crucified him, took his mantle and divided it in four parts, to every soldier a part; but the under-dress, or tunic, was woven without seam, and for this they cast lots. Thus was the scripture fulfilled which said, “They parted my raiment among them, and for my vesture did they cast lots.”* After this, the governor

* Psalm 22 : 18.

wrote an inscription, which was placed over the head of Jesus, upon the cross. It was written in Hebrew, and Greek, and Latin; and the words were, "This is Jesus, the King of the Jews."

The chief priests objected to it, and desired Pilate to write, "*He said*, 'I am King of the Jews.'"

He answered them, "What I have written, I have written." One of the thieves, or highwaymen, who was crucified with Jesus, said to him, in derision, as he hung there himself in torture, "If thou be the Christ, save thyself and us!" The other, reproving him, said, "Dost thou not fear God? We are justly punished for our evil deeds, but this man is innocent." Then, turning to Jesus, he said, "Lord, remember me when thou comest into thy kingdom." Jesus replied, "This day shalt thou be with me in Paradise."

Calmly and serenely the Saviour bore the taunts and insults of the soldiers and bystanders, who, with the chief priests, scribes and elders, called to him to come down from the cross, if he were really the Son of God.

Around him were gathered the governor and his officers and soldiers, on the one side; and the chief priests and elders, with their adherents, on the other; while before him were assembled a vast multitude of the inhabitants of Jerusalem, and strangers who had gone there to celebrate the Passover. Some, from pity and love, had come to witness his death; others, from curiosity; while many, from the bitterest hatred, collected, in the hope of seeing the Nazarene silenced forever. Near the cross, in the intense grief and anguish of her soul, stood Mary, the mother of our Lord, her sister Mary and Mary Magdalene, and with them the disciple whom he loved.

Looking upon them with tenderest solicitude, in that hour of darkest trial, Jesus said to his mother, "Woman, behold thy son;" and to John, "Behold thy mother."

No other words were added; — they needed none. From that hour, John took Mary to his own home, sacredly fulfilling his Master's dying request, and, by the gentleness of his pious character, giving her the solace and sympathies her sorrows demanded.

For three hours the Son of Man had endured this dreadful suffering, and now his strength began to fail. Agonized with pain and burning fever, he said, "I thirst." From a vessel of vinegar that stood there a compassionate bystander filled a sponge, and put it upon a reed or stalk of the hyssop, which grew near, and reached it to his lips. At that moment, suffering still more from the pangs of a wounded spirit, in an hour when the powers of darkness seemed to prevail, he cried out, "Eloi, Eloi, lama sabachthani?" "My God, my God, why hast thou forsaken me?"

Some who heard this said, "Let be; let us see whether Elias will come and save him;" supposing that he called for that prophet.

When he had received the vinegar, he said, with his dying breath, "It is finished," and expired. This was at three o'clock in the afternoon; since one o'clock, darkness had covered the land; and now a fearful earthquake struck terror into every mind.

The veil of the Temple, hanging before the Holy of Holies, was rent from the top to the bottom. Jesus, the great High Priest, had entered into the presence of the mercy-seat, forever to plead his death as an atonement for the world.

Tombs were torn asunder by an invisible power, and,

after three days, many of the saints rose from their graves, and, going into the city, appeared unto many. At a distance from the scene of suffering, many women who had followed our Lord in Galilee, and ministered to him there, were assembled to behold his death. Near them had gathered the friends and acquaintances of Jesus, and, when all was over, they smote upon their breasts, and departed with tears and sorrow of heart.

Then the centurion, appointed to ascertain if the crucified were dead, approached to fulfil his task. Convinced that Jesus no longer lived, he did not, as was usual, break the bones of his limbs, but pierced his side with a spear, from which flowed forth blood and water,—that blood by which alone the sins of the world could be cleansed.

In this was the scripture accomplished, that not a bone of him should be broken.* When all was over, Joseph of Arimathea, a rich man, a member of the Sanhedrim, and, like Nicodemus, a secret follower of Jesus, went to Pilate and besought that he might have the body of his Lord, and take it away for burial. Calling the centurion, and ascertaining that the prisoner was dead, Pilate acceded to the request.

The evening hour drew near; the darkness that had rested upon earth and heaven had rolled away; already the cruel work of death was accomplished, and the body of the crucified hung lifeless on the cross.

Gradually the crowd had dispersed; a few only lingered, as the soldiers performed their last duty towards the condemned, to ascertain if life was quite extinct. Agreeably to the Jewish custom, the dead must be buried before sunset;

* Psalm 34 : 20. Zech. 12 : 10.

and the friends of Jesus, Joseph of Arimathea and Nicodemus, both men of wealth and influence, sought the governor, to obtain his consent for the performance of the rites of burial for their Lord.

This request being granted, they hastened to the place where so recently the powers of evil had been victorious, and sin enjoyed its last triumph.

The rays of the setting sun were fading upon the hill of Calvary when they approached the cross, and met by appointment those equally intent upon the same mournful errand.

Peter, James and John, the disciples so closely associated with Jesus in every scene of joy and trial, we may well believe, were there; and with them Mary Magdalene, and Mary the sister of our Lord's mother, who had come to render what assistance was in their power.

Was Mary, the mother of Jesus, there? Had she been overcome by the dying agonies of her son, when the prophecy of the aged Simeon was fulfilled, that a sword should pierce through her own soul also,—or would she not be resolute to endure the whole weight of woe laid upon her, and anxious to watch over her son and Saviour to the last?

As they stood for a moment, in solemn silence, at the foot of the cross, they gazed with unutterable love and awe upon the face of their divine Master. That face wore no gloom, even in death; a radiant smile beamed upon them, as in that moment he spoke the words, "It is finished." The wounded side, from which slowly ebbed the mingled tide of blood and water, had sent no last pang to disturb the serenity of his soul; — all was peace there.

But no time is to be lost; the morrow is a Sabbath of unusual interest to the Jews, as it falls upon a festival day

and they may be interrupted by their enemies if their work is delayed.

With throbbing hearts and trembling hands, they remove the spikes from his bleeding wounds; some of them ascend a ladder, and, untying the cords that bound the body to the cross, lower it gently and tenderly into the arms of those beneath extended to receive it. When this is done, they wrap it in fine linen, and bear it slowly to the sepulchre prepared for its reception.

There, in that rock-hewn sepulchre, where no man ever yet was laid, they place their precious burden, and around it the myrrh and aloes,—about a hundred-weight, the costly gift of Nicodemus,—and leave them until the Sabbath shall be over, and they may return to complete the embalmment. With lingering looks at the face of their beloved friend,—at the closed eyes, the silent lips, the unruffled brow and mild expression,—they go out, shut the door, roll a stone against it, and turn away heart-broken from all that made life a blessing and a joy to them.

Two of the company, Mary Magdalene and the other Mary, reluctant to depart, went a short distance and seated themselves opposite the tomb, where they could watch the closed door, and contemplate, with many tears, the scenes of that dark day, until the shades of evening compelled them to set their faces homeward.

Some of the Pharisees and scribes, remembering or hearing that Jesus had said he would rise again the third day, came to Pilate, and desired him that the sepulchre might be guarded, lest his disciples should come by night and steal him away, and tell the people he had risen again. Pilate told them they had a watch,—a band of Roman soldiers, which they might send to secure the place. Imme-

diately they procured the guard, and directed them to remain by the tomb, and sealed the stone at the mouth of it.

A long and sorrowful Sabbath ensued to those who had loved Jesus, and had been the reluctant witnesses of the scenes of the last few days. Their Lord had been torn from them, hurried through a most unjust and illegal trial, and condemned to a shameful death. He had suffered and died, and his friends, warmly and tenderly attached to him, by his unvarying goodness and the beauty of his life, as well as his divinity, could not be comforted. For them the future was shrouded in gloom, and the hours slowly passed away until they could again look upon the form they loved, and perform for it the last sad offices, which had been left unfinished on the evening of Friday.

CHAPTER XIV.

Mary at the Saviour's tomb. — The vision of angels. — Peter and John at the sepulchre. — Mary meets Jesus at the tomb. — Report of the soldiers. — The walk to Emmaus. — Jesus visits the apostles at supper. — Jesus meets them afterwards when Thomas is present. — The apostles by the Sea of Galilee. — Jesus appears to them there. — Meets the five hundred on the mountain. — The ascension. — The second coming promised.

THE Christian Sabbath dawned at last upon these sorrowing hearts, and, before the rising of the sun, three women were hastening to the Saviour's tomb. These were Mary Magdalene, Mary the sister of the mother of Jesus, the same who was at the cross and the sepulchre, and Salome, the mother of James and John,— and they brought with them sweet spices, to embalm the body of their Lord.

As they came, they wondered who would remove the stone for them at the entrance; but when they reached the place, it was already taken away. There had been an earthquake, and the angel of the Lord descended from heaven and rolled away the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow; and, when the soldiers on guard saw him, they shook with fear, and became like dead men.

Entering in, these women saw a young man sitting on the right side of the sepulchre, clothed in a long, white gar-



ment, and two men stood at their side in shining raiment; and they were afraid, and bowed down their faces to the earth. Then these men said to them, "Why seek ye the living among the dead?" while the other said, "Be not afraid! ye seek Jesus of Nazareth who was crucified; he is not here,—he is risen! Behold the place where they laid him! Go tell his disciples and Peter that he goeth before you into Galilee; there ye shall see him, as he said unto you." Peter was mentioned, lest, having denied his Lord, he might feel himself no longer worthy the name of a disciple.

And the two men who stood by them again addressed them and said, "Remember how he spake unto you when he was yet in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'" And they remembered his words. Then the women, full of joy and fear, departed from the sepulchre, and went quickly to call the brethren; but Mary Magdalene ran to tell Peter and John the blissful, wondrous tidings.

As the two, Mary and Salome, were on the way, Jesus met them; and they ran and fell at his feet, and held them fast, and worshipped him; and he said to them, "Be not afraid! Go tell my brethren, that they go into Galilee, and there shall they see me." Trembling, yet joyful, they hastened on to obey their Master's wishes. These were now joined by other women,—one of whom was Joanna, the steward's wife; and, when they told the apostles what they had seen, they could not believe them, for it seemed to them like an idle tale.

Mary Magdalene was more successful; for Peter,—touched by the message and the gracious remembrance, so

undeserved,—and John, left the city, and hastened towards the garden. John outran Peter, and came first to the sepulchre. Stooping down, he saw the linen clothes lying there; but yet he did not enter. Simon Peter came up, and, with the same impulsive nature that he had ever shown, went in and saw the linen clothes wrapped together, and the napkin that had bound the head of his Master by itself. Emboldened by Peter's courage, John also entered, and he saw and believed; for they had not before understood that Jesus would rise from the dead. And they went back to the city. But Mary Magdalene, after calling them, had returned and lingered near the sepulchre; and again she looked in, though almost blinded by her tears, and saw two angels sitting there,—one where the head of Jesus had been, the other at the feet,—and they said, “Woman, why weepest thou?” She replied, “They have taken away my Lord, and I know not where they have laid him.” Looking around as she said this, she saw some one standing near her, who, she supposed, was the gardener. He also said, “Why weepest thou? whom seekest thou?” She answered, “Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.” Jesus turned to her,—for it was really the Saviour, whom she sought,—and said, “Mary!” At his well-known, beloved voice, she started, raised her weeping eyes, and exclaimed, “Rabboni!” which is to say “Master.” And when she would have fallen at his feet, and clasped them in her arms, he said, “Touch me not! for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God!” Mary went and gave the message to the disciples, who were yet mourning and weeping for their Lord; and

told them she had seen him, and he had spoken these things to her.

The soldiers who had the care of the tomb had, in the mean time, reported the strange things that had happened to the chief priests; and, when they had called a council, they gave them large sums of money to bribe them to say that while they slept the disciples came and stole their Master away.

At the same time the Sanhedrim assured the soldiers that, if the story reached the governor's ears, they would secure them from punishment. Then they reported this false statement freely among the Jews.

That same day, two of the friends of Jesus were walking to Emmaus, a village about seven or eight miles from Jerusalem. As they walked along, conversing about the scenes that had recently occurred, a stranger overtook them, and joined them in the way. The usual salutations of peace were exchanged, and then Jesus,—for it was he, although they knew it not, “for their eyes were holden that they should not know him,”—asked what they were speaking of that interested them so deeply, and made them so sad. One of them, whose name was Cleophas, the father of James and Jude, answered, “Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass here in these days?” Jesus said, “What things?” Then Cleophas told him that Jesus of Nazareth, a prophet of the Jews, mighty in words and works, had been condemned to death and crucified by the chief priests and rulers. He said they had hoped he would redeem Israel,—but it was now the third day since these things happened. That some women, their friends, had gone early to the sepulchre, and surprised them, on their return, with their

report. These women had not found his body, but saw a vision of angels, who said that Jesus was alive. Afterwards, some of them had gone to the sepulchre, and found it as the women had said; but they did not see Jesus.

Then the Saviour began, and explained to them all the prophecies concerning himself,—of his birth, his death and burial,—and told them they were slow to understand, or they would have known it all; and he asked, “Ought not Christ to have suffered these things, and to enter into his glory?” They walked on in silence, listening with deepest attention to every word the stranger uttered.

When they reached Emmaus, they begged him to stay with them, and not go further, as he appeared inclined. They urged that the day was nearly gone, and the evening close at hand; and he consented, and went with them into a house.

While they were at the table, eating their evening meal, Jesus took bread and blessed it, and brake it, and gave it to them; and instantly their eyes were opened, and they knew it was their Lord. Then he vanished out of their sight. Surprised, they turned to each other, and said, “Did not our hearts burn within us? were we not deeply interested in all that he said? was it not as if an angel talked with us, when he explained the Scriptures?” Then they rose from the table, retraced their steps to the city, and, finding the eleven gathered together, and others with them, they told them what had passed by the way to Emmaus, and how they discovered it was the Lord when he was breaking the bread.

The disciples told them the Lord had indeed risen, for he had also appeared unto Peter.

When this latter interview took place we do not know; probably during the morning of that day, the first day of

the week. Undoubtedly it was to strengthen and console Peter, who had denied his Lord, and was filled with bitter self-reproach on account of it.

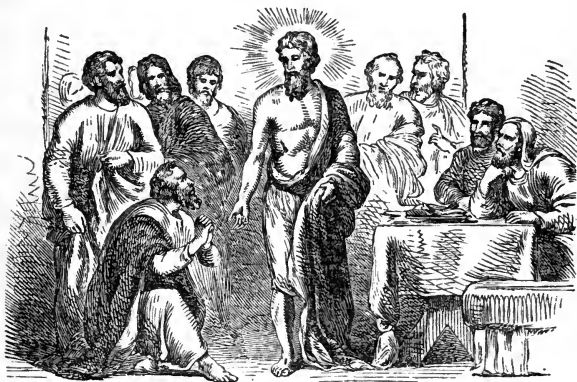
At a later hour that same evening, while the eleven were at supper, and the doors were closed, lest they might be molested by their enemies, Jesus appeared in the midst of them, and said, "Peace be unto you." They were alarmed, and supposed it was a spirit that they saw; but he said, "Why are ye troubled? and why do thoughts arise in your hearts?" Then he showed them his hands and his feet, and the prints of the nails in them, and his side that was pierced with a sword; and they knew it was the Lord, and their hearts overflowed with delight at his presence. After this, he said to them, "Have ye here any meat?" They gave him some broiled fish and a piece of honeycomb, and he took it and ate before them.

He would convince them that he was really flesh and blood, and not a spirit only; that he had truly risen from the grave, and that it was no supernatural appearance they saw before them.

He bade them go into the world and preach the gospel to every creature; but first to tarry in Jerusalem, until they were endued with power from on high. He promised them that they should work miracles, speak with new tongues, take up serpents, and drink deadly poison without injury; and then breathing on them, he said, "Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted; and whose soever sins ye retain, they are retained."

One of the disciples had been absent. It was Thomas; and when the others told him of the visit and the words of Christ, he refused to believe it. He said, unless he could put his fingers into the print of the nails, and his hand into

the side that was pierced, he should not believe it was his Master. Eight days after, the disciples were assembled, and this time their number was complete. Again the doors were closed, and again Jesus appeared in the midst of them. Seeing Thomas, he said, "Reach hither thy finger, and



behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing." Thomas desired no further evidence. That voice he could not mistake ; those tones of tenderness, those hands so cruelly pierced, it was enough,—he needed not to put his fingers into the print of the nails, nor his hand to the Saviour's side. He knew it was Jesus, and he cried out, "My Lord and my God !" Then our Lord told him, if he believed because he had seen, blessed were they who had not seen, and yet had believed.

In a short time, the disciples returned to their homes in Galilee, at Capernaum, and Bethsaida, on the borders of the sea ; and, while resuming their old employment of fish-

ing, were still constantly thinking of their Master and Friend.

The scenes of the past three years and a half would often recur to their minds, filling them with anxious thoughts.

One day, as Peter and Thomas, Nathanael of Cana, and James and John, and two others of the eleven, were together on the shore of the lake, Peter announced to the rest his intention of going a fishing, and the others proposed to go with him. Entering into a boat, they let down the net, but all night were unsuccessful. Early the next morning Jesus came and stood on the shore; but the disciples did not recognize him. He called to them, and said, "Children, have you any fish?" They told him they had none. He said, if they would cast their nets on the right side of the ship, they would find some. They did so, and immediately the net was so full they could not draw it up. Then, John, turning to Peter, said, "It is the Lord!" As soon as these words met his ears, Peter, fastening his fisher's coat around him, sprang into the sea, that he might get first to land, and greet his Master; but the others came in the boat, dragging the net with them.

When they reached the land, they found a fire built, and fish laid on it, and some bread; and Jesus and Peter were there.

Then Jesus desired them to bring some of the fish they had taken; and Peter helped to draw the net to the shore. There were in it one hundred and fifty-three fishes, and they were all large, yet the net did not break.

When the meal was prepared, Jesus said to them, "Come and dine;" and no one dared to ask, "Who art thou?" For they believed it was the Lord.

Then he took bread and fish, and gave them some to eat;

and this was the third time he had shown himself to his disciples since he was risen from the dead. After they had dined, as they walked by the sea-shore, Jesus turned to Peter, who was by his side, and said, "Simon, son of Jonas, lovest thou me?" Peter, remembering that but lately he had earnestly declared his love with such zeal and confidence, and yet had failed to prove it in the hour of trial, now humbly replied, "Yea, Lord, thou knowest that I love thee." Then Jesus said to him, "Feed my lambs." Again he said, "Simon, son of Jonas, lovest thou me?" He replied, "Yea, Lord, thou knowest that I love thee;" and the same exhortation was repeated, "Feed my lambs." Then the third time the question was asked; and Peter, grieved at the doubt that was implied, said, with earnest tones, "Lord, thou knowest all things; thou knowest that I love thee;" and received again, in reply, the command, "Feed my sheep." The meaning of this was, probably, that Peter should evince his fidelity to the cause of his Redeemer by especial care for the spiritual and temporal welfare of the children of God. He would be ready to prove it by any great act of courage or self-sacrifice; but, from his impetuous nature, would be more likely to overlook the humbler and more constant duties of the Christian. Our Lord told him that when he was young he had gone whither he pleased, but when he would be old he would find himself in the power of others, and carried whither he would not go. This was said in reference to the time when he must suffer cruel persecution and death for his sake; and he said to him, "Follow me."

Then Peter asked what should become of John; but our Lord, not wishing to make known the future of that disciple, replied, "If it is my will that he tarry until I come,

what is that to thee? Follow thou me!" That only was his duty,—to follow his Lord.

After this, more than five hundred disciples—according to an appointment made with them by Jesus—went upon a high mountain in Galilee, and he met them there. When they looked upon him, some doubted if it was really he, but the rest believed and worshipped; and Jesus gave them their commission to preach the gospel to all nations, and to baptize them in the name of the Father, and the Son, and the Holy Ghost,—and he promised to be with them always, even unto the end of the world.

Besides meeting them upon this mountain, our Lord was seen by the apostle James; afterwards by the eleven at various times, to whom he gave many infallible proofs of his real presence, and that he was no other than the Master who had lived with them, and died for them. Many of these interviews probably occurred at Jerusalem,—perhaps in the same upper chamber where they had eaten their last supper.

Forty days after the Redeemer had arisen from the tomb, the apostles were assembled together, to meet their Lord for the last time. Then he charged them not to leave Jerusalem until they had received the baptism of the Holy Spirit, which he had promised them from the Father.

Even at this solemn moment, some of them, unable to comprehend the many lessons Jesus had taught them, and the deep meaning of his death upon the cross, inquired if at this time he would restore the kingdom to Israel.

With the same gentle forbearance he had always shown, he told them it was not for them to know the times and the seasons; and assured them that after the Holy Ghost should come upon them they should be witnesses for him

in Jerusalem, in Judea, in Samaria, and the uttermost parts of the earth.

After this, he led them out as far as Bethany. Besides the eleven, there were other friends who took this last walk with their beloved Master, and Mary, his mother, was among them.*

At Bethany, we may well suppose, the company was joined by those who had so long and deeply loved the Saviour,—Lazarus, and Martha and Mary, who could not fail to evince their love by their presence, and receive the last farewell.

Standing in the midst of this devoted group, our Lord lifted up his hands and blessed them; and, while the words of his gracious benediction were still coming from his lips, he was parted from them and carried up into heaven, and the clouds concealed him from their sight.

As they stood, with bleeding hearts, looking upward at this wonderful ascension, two men, in white apparel, stood beside them.

These were, perhaps, the angels who watched beside the place where Jesus had been laid in the tomb;—the same who spoke to Mary Magdalene, when she looked in with weeping eyes to find her Lord, and asked her why she wept.

Again on an errand of mercy, they turned to the sorrowing disciples, and said, “Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven!”

Jesus of Nazareth! Saviour of the world! Not with

* Acts 1 : 12—14.

the dim and shadowy torch-light of tradition, but with the broad sunlight of revelation, we have followed thee through thine earthly pilgrimage.

Down the long vista of years we have seen thee in Bethlehem's manger, while angels proclaimed the joyful tidings of thy birth.

We have gone with thee into thine Egyptian exile, and have seen thee restored to thy home amongst the hills of Nazareth.

In thy childhood, we have witnessed thee lingering at the Temple, burning to know, even in those tender years, the object of thine earthly mission. We have waited with thee, through those long, quiet, uneventful days and months of patient toil, for the hour when thy public career should be opened.

We have stood upon the banks of the Jordan, and beheld the scene of thy baptism. We have followed thee, as thy weary feet lingered in the vales of Judea, or upon Galilean mountains.

In the cold dews of evening, in the midnight stillness, communing with thy Father and angelic spirits,—and, in the wilds of the desert, tempted, but never overcome, by the assaults of the Evil One,—we have traced thy sinless course.

In the courts of the Temple, surrounded by listening multitudes,—in the halls of the rich, at sumptuous feasts,—in the lowly dwelling of the poor, beside the couch of the dying,—everywhere we have heard thee proclaim the offer of salvation.

In thine hours of darkness, at the garden of Gethsemane, before the tribunal of Caiaphas, and, in the

judgment-hall of Pilate, amidst bitter scorn and cruel taunts, we saw thee scourged and condemned.

To the cross we followed thee,—heard thee uttering a prayer for forgiveness to thine enemies, and looked upon thy face, unmoved amidst reproaches, and serene in the agonies of a torturing death.

When all was over, and thy friends had asked the boon of thy lifeless body for burial, we were with them at the tomb; and, after thy resurrection, witnessed thy presence with the Twelve at Jerusalem, in Galilee, and at Bethany heard thy last farewell.

Dying, risen, and ascended Redeemer! We have followed thee in thine upward flight, until thick clouds concealed thee from our mortal vision; but, by the eye of faith, we may penetrate unto the throne of God, and see thee at his right hand interceding for us, until, with the sound of the last trump, thou shalt come to judge the world!

MESSIAH.

BY POPE.

YE nymphs of Solyma ! begin the song :
To heavenly themes sublimer strains belong.
The mossy fountains and the sylvan shades,
The dreams of Pindus and the Aonian maids,
Delight no more. — O thou my voice inspire
Who touched Isaiah's hallowed lips with fire !
Rapt into future times, the bard begun :
A virgin shall conceive, a virgin bear a Son !
From Jesse's root behold a branch arise,
Whose sacred flower with fragrance fills the skies :
The ethereal Spirit o'er its leaves shall move,
And on its top descends the mystic Dove.
Ye heavens ! from high the dewy nectar pour,
And in soft silence shed the kindly shower !

The sick and weak the healing plant shall aid,—
From storm a shelter, and from heat a shade.
All crimes shall cease, and ancient frauds shall fail;
Returning Justice lift aloft her scale :
Peace o'er the world her olive wand extend,
And white-robed Innocence from heaven descend.
Swift fly the years, and rise the expected morn !
O ! spring to light, auspicious Babe,— be born !
See, Nature hastes her earliest wreaths to bring,
With all the incense of the breathing spring ;
See lofty Lebanon his head advance ;
See nodding forests on the mountains dance ;
See spicy clouds from lowly Saron rise,
And Carmel's flowery top perfumes the skies !
Hark ! a glad voice the lonely desert cheers :
Prepare the way ! a God ! a God appears !
A God ! a God ! the vocal hills reply ;
The rocks proclaim the approaching Deity.
Lo ! earth receives him from the bending skies !
Sink down. ye mountains ! and ye valleys, rise !
With heads declined, ye cedars, homage pay !
Be smooth, ye rocks ! ye rapid floods, give way !

The Saviour comes ! by ancient bards foretold :
Hear him, ye deaf ! and all ye blind, behold !
He from thick films shall purge the visual ray,
And on the sightless eye-ball pour the day ;
'T is he the obstructed paths of sound shall clear,
And bid new music charm the unfolding ear ;
The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe.
No sigh, no murmur, the wide world shall hear ;
From every face he wipes off every tear.
In adamant chains shall Death be bound,
And hell's grim tyrant feel the eternal wound.
As the good shepherd tends his fleecy care,
Seeks freshest pasture, and the purest air,
Explores the lost, the wandering sheep directs,
By day o'ersees them, and by night protects,
The tender lambs he raises in his arms,
Feeds from his hand, and in his bosom warms,—
Thus shall mankind his guardian care engage,
The promised father of the future age.
No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,

Nor fields with gleaming steel be covered o'er,
The brazen trumpets kindle rage no more ;
But useless lances into scythes shall bend,
And the broad falchion in a ploughshare end.
Then palaces shall rise ; the joyful son
Shall finish what his short-lived sire begun ;
Their vines a shadow to their race shall yield,
And the same hand that sowed shall reap the field.
The swain in barren deserts with surprise
Sees lilies spring, and sudden verdure rise ;
And starts, amidst the thirsty wilds, to hear
New falls of water murmuring in his ear.
On rifted rocks, the dragon's late abodes,
The green reed trembles, and the bulrush nods.
Waste sandy valleys, once perplexed with thorn,
The spiry fir and shapely box adorn ;
To leafless shrubs the flowery palms succeed,
And odorous myrtle to the noisome weed.
The lambs with wolves shall graze the verdant mead,
And boys in flowery bands the tiger lead ;
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrim's feet.

The smiling infant in his hand shall take
The crested basilisk and speckled snake,
Pleased the green lustre of the scales survey,
And with their forked tongue shall innocently play.
Rise, crowned with light, imperial Salem, rise !
Exalt thy towery head, and lift thy eyes !
See a long race thy spacious courts adorn,
See future sons, and daughters yet unborn,
In crowding ranks, on every side arise,
Demanding life, impatient for the skies !
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend !
See thy bright altars thronged with prostrate kings,
And heaped with products of Sabea springs !
For thee Idume's spicy forests blow,
And seeds of gold in Ophir's mountains glow.
See heaven his sparkling portals wide display,
And break upon thee in a flood of day !
No more the rising sun shall gild the morn,
Nor evening Cynthia fill her silver horn,
But, lost, dissolved in thy superior rays,
One tide of glory, one unclouded blaze,

O'erflow thy courts ; the Light himself shall shine
Revealed, and God's eternal day be thine !
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away !
But, fixed his word, his saving power remains ;
Thy realm forever lasts, thy own Messiah reigns !

THE ROCK OF AGES;

OR

SCRIPTURE TESTIMONY

TO THE ONE ETERNAL GODHEAD

OF

THE FATHER, AND OF THE SON, AND
OF THE HOLY GHOST.

BY

EDWARD HENRY BICKERSTETH, M.A.

INCUMBENT OF CHRIST CHURCH, HAMPSTEAD.

WITH AN

INTRODUCTION

BY THE REV. F. D. HUNTINGTON, D.D.

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IN HARVARD COLLEGE. RECTOR OF EMMANUEL CHURCH, BOSTON.

“Comparing spiritual things with spiritual.”

1 Cor. ii. 13.

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INTRODUCTION.

OFFERED to mankind as a benignant revelation of practical truth, the doctrine of the Trinity ought always to be handled and presented in a spirit of Christian tenderness. None of the great Evangelical "principles" is more unfit to be made a matter of partisan controversy. Undoubtedly it is too much to expect that the sectarian temper should wholly refrain from tampering with it. Such is the fatal force of prejudice, such the energy of human passions, and such the propensity to bring down the highest and holiest things into the market-places of pride and ambition, that violent and even profane hands will sometimes be laid on the very ark of the divine mysteries, filled with the promises and gifts of God to his children. Painful examples of this irreverence are too fresh and too frequent. They result partly from the general impatience and selfishness of our nature ; partly from a disposition in unspiritual minds,

which are yet unwilling to let go a certain formal commerce with the concerns of faith, to escape from the strange regions of devout communion into the less exacting service of speculation and criticism; and partly also, it must probably be confessed, from a certain dry, unnutritive, pragmatic character pertaining to the presentation of the doctrine on the part of some of its defenders. An intellectual perception of the fact of God's tri-unity, as it is written in Scripture, in history, and in the laws and relations of the mind's interior world, may be separated from that deeper and more vital apprehension of the same fact which comes by faith, and which enters straight into a living sympathy with the secret riches and consolations it enfolds. There has been too much willingness to substitute the dialectic process, so good and so honorable in its place, for that rarer way which gains conviction by labors of the heart, opens a knowledge of the doctrine by the doing of the will, and lies chiefly by closets and sanctuaries and sacraments, and close to the foot of the cross, where the things of the Spirit are spiritually discerned. Rightly regarded, this truth of the Trinity comprehends within it the sum of God's most signal blessings. Its tone and aspect, therefore, should always be represented

as cheerful and encouraging. It should appear with the freedom and joy, the engaging voice and graceful gesture of a life-giver and a deliverer. It is the herald of redemption. It bears the only key to the whole Gospel. It is the only true teacher of that song of triumph sung by the immortal multitude that no man can number. It speaks the threefold benediction of grace, mercy, and peace. It gives our sinning and sorrowing hearts one God, who is at once a real Creator, a real Redeemer, and a real Comforter,—our Father, our Saviour, our Sanctifier. From one hand it pours the regenerating waters of baptism; with the other it holds out to us the bread on which we “feed in our hearts by faith,” and the eucharistic cup of the New Testament in the propitiatory blood of the Lamb which is shed for the remission of sins. Its face is as the sun shining in his strength. It reconciles all the wondrous elements of man’s salvation. And, for this reason, believers should preach the Trinity, and plead for it, not as seeking a victory for their party, but only the blessedness of their fellows, and the glory of the Triune himself. Those who reject it can never understand, while rejecting it, why we should keep it, as we do, foremost and uppermost in our praises and thanksgivings, our litany and our creed;

and just as little, after they once see and receive it in its divine simplicity, can they understand how it should ever be suffered to hold any inferior place. Surely, then, if ever men could afford to be patient under opposition, they on whom this supreme light has risen can forbear even with injustice, with flippancy, with bitterness, in those from whom it is still hid.

In this respect, the treatise here republished is eminently blameless. It is impossible to read it without seeing that the author, in a spirit worthy of his honored name, is moved with a disinterested earnestness; is not seeking himself but the souls for which the Master died; and writes not as fearing men but God, and as loving both men and God, conscious of living under the august lights and shadows of eternity. He pursues his firm, massive, and cumulative argument with the solemnity of one who feels how fearful and how sad it is to deny what lies so central in the Bible, yet with a gentleness inspired by the genial promises of his subject. With the confidence of a witness who knows in whom he has believed and stands on the "Rock of Ages" he unites the humility of a disciple who counts not himself to have apprehended, but nevertheless has been enriched with an expe-

rience that tells more than flesh and blood can reveal. By a long struggle with the errors of denial he has come to a thorough appreciation of the subjective difficulties of Unitarian minds, and a thorough acquaintance with the Biblical resources best adapted to relieve them. These are arrayed, with a pervading thoughtfulness for the religious welfare and peace of the reader which form a very impressive contrast with the characteristic method of his opponents. These latter can, at best, claim for their view only that it superadds a benefit of some sort to them that would be safe without it: while the Trinitarian believes, on what he considers the assurance of Revelation, that his doctrine, wrought with a full or a fainter consciousness into the soul's life, is the needful wisdom of God and power of God unto the salvation of the world.

The recent defences of the Anti-Trinitarian position, which render this work timely, besides the general inherent infirmity just referred to, suffer under the particular disadvantage of a disastrous practical experiment immediately present to contradict them. Forty or fifty years ago, those views came forth with the charm of novelty. They had, indeed, appeared from time to time in the heretical phenomena of Christian history. But their

successive failures were remote from observation. A long prescriptive dominion of the Puritan theology had not only driven them out of mind, but had brought in upon the community a frequent dogmatism of statement, a scholastic style of discourse, and an intolerance in ecclesiastical policy, which created a favorable crisis for the propagation of almost any system which should place itself on the ground of liberality, and propose relief from what was ascetic, condemnatory, or exclusive in the prevalent code of opinion and manners. Who could say but Unitarianism, proposed in a modified form, softened by the intuitive reverence and conservative instincts of many Gospel-trained generations, might succeed? Since that time, the trial has been made, and has manifestly not succeeded. Having acquired a temporary local popularity, with the social influence, wealth, literary culture, and ethical respectability of a considerable community on its side, the sect has culminated, and passed already into a state of subordination. Households of faith which it regarded with contempt have quietly but steadily grown up around it, and through the midst of it, crowding it aside. The zeal of its own adherents has declined. The spiritual hunger and thirst of its children, unsatisfied

after long waiting, have turned them away to more positive, permanent, evangelical brotherhoods. The enthusiasm that makes aggressions, and the confidence that gives money, are both palpably abated, by the confession and yet to the endless surprise of its public advocates. The relative decay of its Church vitality has been even more conspicuous than that of its external vigor. Its reliance on domestic to the disparagement of foreign missions has not been justified by any adequate religious impression on the poorer classes. The tone of pulpit discourse and of ceremonial observance has been lowered and secularized. To a noticeable degree, the dignity and manliness in the style of the earlier controversy have given place to impatient declamation and coarse personalities. Far more than the best friends of the cause are willing to allow, rationalistic notions have been diffused among the ministry and the laity, till it is about equally difficult to ascertain what many of them believe, and on what authority their remaining beliefs repose. More remarkable than all, that charity, or liberality, which was the chief original merit and prime article of its first period, attracting many generous minds to its fellowship, has been exchanged for a bitter intolerance of all differences which diverge to-

wards the faith of the orthodox Church, and a petulant use of such weapons of persecution as were not forfeited by the fundamental professions of the movement. Under circumstances of damage like these, it was to be expected that a new "discussion of the Trinity," in no respect superior to that of half a century since, with no increase of natural ability, with less than Channing's eloquence, less than Norton's learning, a less elevated piety than that of Worcester and the Wares, should serve better to illustrate the losses than to restore the strength of the denomination.

While the truth compels us, however, to state these things just as they are, we should be equally unjust to the more religious portion of "the people called Unitarians," and ungrateful to the Divine Providence in their history, if we omitted to recognize among them worthy and noble members of the fold of the true Israelites. Deprived, as we are compelled to think, of much of their rightful power by an unwise connection, embarrassed by a responsibility for negations and profanations from which no amount of verbal disclaimer can release them, cut off from glorious and animating opportunities, shortened as to their proper gospel efficiency, unable to join their work for Christ upon any institution stamped with the promise of abid-

ing or with the seals of God's great historic sanctions, beguiled by a view of liberty which at once misconstrues the apostolic catholicity, misjudges orthodoxy, and really substitutes isolation for Christian independence, and thereby robbed of a peace which would be as much for God's honor as their own health, they seem to us to occupy a position peculiarly fit to be left. But we have a twofold ground of comfort respecting them : one, in their own Christian worth and sincerity ; the other, in the clear tendency of their life and speech even where they are, and in spite of their hindrances, to further the spread of Christ's gospel, and to hasten the day of its complete confession. For, as a penetrating writer has well said, "Let the Unitarian ministry and periodicals accustom their people to hear the words Incarnation, Trinity, and Regeneration ; let them be told often enough that the historic theology of the Church on these points was substantially true ; let them be exhorted to the use of the historic formulas of worship and praise, and to reverence for the mysterious power of the sacraments ; and then let them feel the renewing breath of the Divine Spirit giving repentance for sin and faith in the Lord Jesus, and it needs no prophet to foretell the result."

Just this, to an extent surprising even to san-

guine observers, is what has been repeatedly done in these recent discussions. Expressions have been used, so charged with evangelic meaning that, but for contrary expressions evidently affixed out of deference to habit or precedent or names, the whole effect would be quite satisfactory to a Trinitarian mind. Several prominent Unitarians, while arguing persistently against "the Trinity," have frankly avowed their belief in "a Trinity," finding it in the Bible and in the Church. Indeed, such concessions are now frequently made in this direction as would utterly confound some of the former champions of the Unitarian cause. One of the most vigorous participators in this new debate, who is clearly not trying an experiment on the credulity or respect of his readers, but is as much in earnest as his philosophy allows him to be, nullifies an elaborate article written in the Unitarian interest with a placid acknowledgment that he has a decided personal inclination to the doctrine of Athanasius. He says, "The Christian doctrine embodied in the 'Trinity,'—a belief in the Father, the Son, and the Holy Ghost,—to us is the sum and summit of Christian truth,"—and adds elsewhere, "It is a matter of regret that the 'Unitarians' of a former generation were led by their needful and timely protest against Trinitarian dogma-

tism into a position of seeming hostility, and in some cases of real indifference, to this doctrine." Such concessions as these, wrung out by the simple force of conviction, in spite of so many motives to suppress them, no matter with what literal counter-words they may be accompanied, leave us room for hardly anything but consolation and hope. God is on their side, and in the fight of inconsistency will make them more and mightier than the sentences that are their adversaries. For the time, some minds may be bewildered. We have heard of more than one young person, previously Unitarian, so entirely perplexed by these late incongruous expositions of their former opinions, as to be quite wretched with doubt. But this will be transient, and when they emerge it will be into the sunlight of an unchangeable trust in Him who is, from the Scriptures, demonstrated to be one God in the threefold personality of Father, Son, and Holy Ghost.

Error is neutralized in different ways. Of the only three recent and near writers on the negative of this subject who have any actual theological importance, one, as we have seen, yields all that historical orthodoxy (except for some unavailing protests) would care to demand; another makes up his most forcible objections by citing those of a Trinitarian

believer, who had weighed them all and was a Trinitarian of the Trinitarians notwithstanding; and the third contents himself with the ingenious paradox of pretending, in the face of the whole record and the common intelligence of reading men, that a particular historian, Neander, was not a Trinitarian.

Having alluded to these productions, we will notice here,—though we had no such intention when we began,—two or three of their principal characteristics. They are all written in review of a sermon entitled “Life, Salvation, and Comfort for Man in the Divine Trinity,” lately published in a volume called “Christian Believing and Living.” Considered as criticisms on that sermon, a considerable part of their matter is sufficiently disposed of by a reference to two facts. In the first place, the sermon is treated as if it were intended to be a systematic and exhaustive treatise on the doctrine, instead of an exposition of some of its practical uses. That the latter is its real character, its title clearly imports, and all candid readers acknowledge. So far as any argumentative processes are included, they are simply incidental to the main design, the unusual length of the discourse scarcely allowing room after all for the execution of that main design. A properly theological and an-

alytic method, or even a cursory collection of scriptural and historical proofs, would have required several hundred pages. Very many of the strictures on the sermon appear to lose their support when this is observed.

Secondly, the reviewers constantly confound what the sermon claims for the great doctrine of the Trinity itself, as the historical faith of the Church and the revelation of the Bible, with a comparatively unimportant exhibition of its author's mode of stating and interpreting that doctrine. This distinction is easily recognized in the language of the sermon, which does not ask that its own form of the doctrine should be universally accepted,—though that is given as possibly helpful to some minds,—but only that the living and life-giving substance should be taken into the soul, whereby the worshippers can cordially confess to the Apostles' and the Nicene Creed, and then say, "O holy, blessed, and glorious Trinity, three persons in one God." The term "person" is also especially dwelt upon as not bearing the ordinary metaphysical signification. That there are many varieties of shape given to this as to the other doctrines of our religion, under the handling of different thinkers in different ages, and in language which is all confessedly unequal to the infinite

theme, so far from being an occasion of distrust, is rather an evidence of the wondrous breadth, power, and adaptability of the essential truth underlying all the forms.

But let us approach directly, face to face, the grand sources of light on this question.

1. The first of these is in the Holy Scriptures. No other testimony is so convincing. Whatever philosophy, or the Fathers, or the wants of our nature may suggest, it is to the inspired oracles of the Eternal Word that we look for final satisfaction. The force of their august decisions is felt even by the least religious class of men. This testimony is given in the work before us. If we cannot say it is given exhaustively,—as indeed it can never be, except in the Bible itself,—yet we can safely say that it is here marshalled in such original combinations and arrangements, with such overwhelming fulness and through such delicate gradations of analogy, under such a lucid classification both of ideas and of passages, with a scholarship so competent, and a spirit so fair, as to supersede all similar compilations, leaving nothing further to be desired. Conclusive as the Biblical proof had appeared to us, we acknowledge that its vast sweep and marvellous power had never been felt as they were after following through these stately

and beautiful lines of demonstration. The pillars of the structure stand thick and firm. The walls are strong and high. Part is divinely fitted and proportioned to part. In symmetry, majesty and simplicity, the edifice is "all glorious within." Doubtless some of these Scriptural citations are more explicit than others. Different persons will be differently affected by this or that particular text. But there are enough for "all orders and conditions of men." Pass over one page, and you are arrested on the next. Question the interpretation of one passage, and you are forthwith silenced by another which needs no interpretation, and admits but one. The unity of the Bible rises before you, in the sublimity of God's unchangeable thought. Portions of the Book which before appeared disconnected, or meaningless, or obscure, range themselves into the progressive order of revelations, luminous with a flood of glory from the throne of God and the Lamb, the Spirit showing them. Christ is beheld in the Old Testament as well as the New, the all-pervading Subject, the Beginning and the End, the Alpha and the Omega, the First and the Last. The argument, if we may call that an argument which partakes more of a direct divine manifestation or theophany than of reasoning,—is unanswerable.

2. The second source of instruction is in man's higher intuitions, and cognitions. Educated and set into their relations these form a philosophy of religion, and enter as an element into scientific theology. It has been said, and can be confidently repeated, that the highest Reason, as developed in the best conditions, has recognized, and does still recognize, a philosophic or metaphysic basis for the truth of the Divine Trinity. And this declaration may be safely left to any fair jury of learning in the world. But no Christian believer would think of trusting the defence of his faith to so subordinate an advocate independently of the authority of the Word.

The sermon in question, in a brief exposition of the speculative form which the doctrine assumes to its author, makes the distinction, by no means an original or unusual one, between God in his absolute essence and God revealed in action. The Bible justifies the same distinction. Yet, by a gross misrepresentation, this view is charged with holding up a Quaternity instead of a Trinity. It no more holds up a Quaternity than those Unitarians who believe Christ to be a "manifestation of the Father," hold up a Duality. Captiousness has always found a cheap exercise on these heavenly mysteries; and the disputers against them are im-

patient when they are referred to the just cause of their blindness. But it was surely for *some* class of minds that our Lord designed that fearful warning of retribution that he uttered just when he was speaking of the coming of the Personal Comforter, the Third Person of the Trinity; "Whom the world *cannot receive*, because it seeth *him* not, neither knoweth *him*."

The untrustworthiness of a writer who is vexed by disappointment and carried away by party-feeling is exemplified in a strange sentence from the same objector, who pronounces the statement that "the ascendant school of philosophical thought to-day is unequivocally Trinitarian," to be a piece of "grave audacity too comical for serious discussion," and adds, "Trinitarian indeed! We wish we could say it was even Christian." The form of the last expression seems to imply an inadvertent confession that to be Trinitarian is to be specially Christian, which we are glad to see owned never so indirectly. But what can this reckless rejoinder mean? What can be the critic's notion of the "*ascendant* school of philosophical thought?" He considers it infidel. We are aware that there is a stage of intellectual development when youths are apt to consider Carlyle the Coryphæus of philosophers, Edgar Poe

the first of poets, and Shelley a prophet. We are aware that some Unitarians seriously think that within one little province of the religious world, of which a great majority of men are still provokingly uninformed, are concentrated about all the human scholarship and wit and wisdom and talent worth considering: we are aware that with some minds boldness, novelty, and vagueness are very formidable, and pass for profundity; but we did not expect the above incredible and appalling judgment where we find it. We look abroad, through the ranks of the great men in America, in England, in France, in Germany, and we are utterly at a loss to discover that "ascendant school of philosophical thought" which is not even *Christian*. We are curious to learn who are the masters. We suspect there would be some hesitancy in pronouncing their names. Then we look into the philosophy taught our young men in our schools and universities, defended by our Presidents and Professors of Colleges, and applied by Christian scholars to the elucidation of theological problems, and we wonder if it is all a deliberate or inevitable tuition in infidelity. Neither do the deniers agree together. Just as we are writing these words our eyes fall on this sentence from a living Unitarian, second to no other in scholarship and in fairness: "The

Church of the Apostles began with the practical assertion of this truth, which *our profoundest modern philosophy is now emphatically declaring*,—that the complete or Divine Humanity is not contained in the individual man, but in mankind continuously and collectively, as regenerate and nurtured under divine influence.” On the whole, we shall not be disturbed in our convictions on this subject. They are the convictions of honest and reverent students, just to the degree that their studies, liberated from the narrow confines of sectarian prejudice, become catholic and comprehensive. Not a few have been sternly compelled to avow them against the mighty influences of habit, position, pride, private friendship and a public committal to the contrary. It provoked anger, but no successful contradiction, when, a few years ago, a public man, of indisputable accomplishments as a historian and a master of the higher learning, educated in the foremost ranks of Unitarianism, declared, “The truth of the Triune God dwells in every system of thought that can pretend to vitality. The idea of an incarnate God carried peace into the bosom of mankind.”

3. The third confirmation of the faith of the Church is found in its own Providential history, and in the mouths of its long line of glorified witnesses. That anybody who has read

that history and listened to those witnesses should deny that Trinitarianism has been the creed of the Church from the days of Christ and the Apostles, will appear incredible in exactly the measure that we advance to a thorough acquaintance with the record. Yet, for obvious reasons, it has been in this department of the threefold evidence that the deniers of the doctrine have found it easiest to throw up the appearances of self-defence. In the abstruse discussions of many of the old writers, in the singular union of minute speculative distinctions with a copious figurative phraseology brought into theology by the early oriental controversialists, in the conflicting decisions of councils, of different grades of authority and different periods, on the subordinate questions raised from time to time, in the large liberty of construction put upon technical language, and especially in the plausible plea of "progress," there will be many opportunities for perplexing the mind as to the real, substantial, "common" belief of the Church, outliving and underlying all these superficial agitations. Yet to the simple understanding, searching in a spirit of faith, the broad conclusion will be almost as plain as it is to the truly learned and Evangelical scholar. The facts are very conclusive. 1.

We find the doctrine that God is One, and that God is Three, asserted in the Scriptures, and declared especially by the Saviour himself and the Teachers of the Apostolic age. 2. We find this Divine Threeness continually set forth, not in systematic articles, for which there was yet no occasion, but in the praises, confessions and exhortations of the second century. 3. We find that *so soon as a debate on the proper meaning of this early historic symbol arose*, a remarkable twofold phenomenon began to appear; viz., *a more explicit, authoritative avowal of Trinitarianism on the part of the Church, Catholic and Orthodox, continuing down to this time, together with a uniform classifying of the various opposing opinions as heresies*. A vast deal of ingenuity and erudition have been expended on honest attempts to break the force of these obstinate facts. But the latest of such unblessed enterprises has been as vain as the first.

A misunderstanding of the actual view of development in Christian doctrine held by some sound ecclesiastical historians has led a respectable Unitarian writer to the unwarrantable conclusion that when such orthodox historians speak of a *doctrine developed* they therefore imply some discredit to its thorough scripturalness. So Neander has been abused.

There is undoubtedly such a theory of "development" as that here referred to, which dishonors the Bible in comparison with tradition. But it is as far as possible from that of the historians and theologians in question, who believed the doctrine of the Trinity, "in its scientific form," to be developed out of a doctrine of the Trinity more fundamental and incontrovertible, revealed in the Word of God himself.

We have spoken of the admissible and indeed instructive variety in the speculative explanations put upon the great central and abiding truth. There are a few statements on minor points in this volume to which we do not assent. It undoubtedly serves the purpose of opponents to confound the truth and the explanation together. But that undertaking has an effectual adversary not only in the light of impartial investigation, but in the hidden intuitions of devout souls. Thus it is in respect to the main practical application of the Trinitarian doctrine, in the atonement for sin. The Catholic teaching of the Church is that, except in the essentially Trinitarian view of Christ, the needed redemption is not wrought out. In their interpretations of the mode of the efficacious connection between the one truth and the other, orthodox teachers have disagreed. But, practically,

each believing heart settles itself calmly and firmly in the faith, unvexed by the dispute. For our own part, we derive unspeakable consolation and peace and strength from the faith of an emotional, sympathizing God, able and willing to suffer for us and with us in Christ, through all the passages of infirmity in "our low estate." To blot out this belief would greatly darken the benign splendors of the Bible to us. That brightness on its pages illuminates all our times of dimness and pain. Our brethren may apply to this belief whatever names they prefer, old or new. We cling gratefully to it, and it clings graciously to us. Others, we know, obtain similar support from believing that it was only the human nature in Christ that suffered,—this human nature being so united with the divine as to effect the needful propitiation. Now, if those who reject both beliefs, and the propitiation besides, choose to judge which of these is properly orthodox, and which is suspicious orthodoxy, it is a harmless exercise of privilege. But they can hardly with seriousness expect orthodoxy of any sort to look to them for its standards of soundness in the faith. With all due appreciation of this neighborly vigilance, we shall ourselves be content to be in the fellowship not only of Prophets, Apostles, and Saints of old, but of Hooker,

Pearson, and Charnock, of Beveridge, Horsley, and Barrow, of Jeremy Taylor, Chalmers, and Robert Hall, of later days. Nor would it in the least discompose us if on a mystery so high, and among glories into which the angels desire to look, any of these "far-seeing spirits" should be found to report their visions in words literally inharmonious, and all unworthy of the unspeakable theme.

But it is time to leave our author to speak for himself,—nay, to speak for his Lord. The immortal cause is strengthening. The Church moves gloriously on to her triumph in the second advent of her Living Head. The multitudes are gathering and flocking as doves to their windows. "All they gather themselves together,—Gentiles to thy light, and kings to the brightness of thy rising. The sons also of them that afflicted thee shall come bending unto thee!" The "Rock of Ages" is not moved. The "coming Church," the "new Church," the "Church of the future," can be no other than the Church which has been, is now, and ever shall be,—ever new, and ever old,—world without end. Glory be to the Father, and to the Son, and to the Holy Ghost!

F. D. H.

PREFACE.

THE title-page of this Treatise may sufficiently indicate the line of argument I have attempted to pursue. My standard of reference throughout, has been the memorable precept, "Trust ye in the Lord for ever, for in the Lord Jehovah is the Rock of Ages." (Isai. xxvi. 4.) That the one Infinite God claims our supreme and undivided confidence; that the same confidence is, on the warrant of Scripture, to be reposed in the Father, and in the Son, and in the Holy Ghost; and that therefore Father, Son, and Spirit are equally God over all, blessed for ever, the Triune Jehovah, in whose name alone we trust, on whose arm alone we rely, and whose majesty alone we adore and love:—such is the brief outline of a train of thought indelibly impressed many years ago on my own mind.

Local circumstances, to which I allude in my opening chapter, induced me this autumn to commit these thoughts to paper. I intended to write only a brief pamphlet. But I found that proofs from the written

word accumulated upon me so rapidly, that I could not duly sketch this most momentous of subjects in so cursory a way. I therefore suffered Scripture as it were to lead me by the hand: until by compiling and illustrating Bible evidence alone, my little essay swelled to nearly its present dimensions. And when the rough draft of my manuscript was to some extent completed, I did not scruple to avail myself of the labors of those authors, to which I have from time to time referred, so far as my limited leisure permitted me to consult them. I especially allude to Dr. Pye Smith's "Scripture Testimony to the Messiah:" my readers will find how much I am indebted to that truly learned and elaborate work. I would also mention a short but valuable treatise, now out of print, by the late Mr. Serjeant Sellon; Dwight's Theology, vol. ii.; Wardlaw's Discourses; Serle's *Horae Solitariae*; Lectures at Christ Church, Liverpool; Scholefield's Hints; Dr. Gordon's Supreme Godhead of Christ; and Jones' Catholic Doctrine of a Trinity: though to many of these authors I have only been able to refer, as isolated passages led me to desire to know their judgment on contested interpretations. With respect to the last, "Jones' Catholic Doctrine," which contains so much in so brief a space, I had not seen it until my Treatise was almost finished. His system of proof is in some respects similar to mine: but even my threefold comparison in the last chapter of this work, which resembles his arrangement the nearest,

was commenced before the possession of his work enabled me to enrich this and two or three earlier sections likewise, with some most apposite quotations gleaned by him from the Word of God. I mention this only to show that my collection of Scriptural evidence was, in the main, independent; for in such a subject, of all others, claims of originality can have no place. Here eminently, κοῖνα τὰ τῶν φίλων. But while speaking of other writers, may I be permitted to urge any, who do not know them, to study some essays "On the Religions of Man and the Religion of God," by the late Professor Vinet, of Lausanne? * Space alone prevented my quoting at the close of this book a large portion of his admirable remarks on the mysteries of Christianity. He is not unjustly called the Chalmers of Switzerland; for in his hands the deepest subjects bloom with life and love.

But after all, our appeal must be to *One Book*. I have honestly tried to understand the views of sincere Unitarians; but I can come to no other conclusion, than that while sometimes freely using the language of Scripture with respect to our Lord, they regard Him only as a most highly exalted and divinely endowed CREATURE. In a word, to them He is not God. And therefore, on their hypothesis, if men trust in Him for eternal salvation, reposing their en-

* The work is called "Vital Christianity:" and is well translated by an American pastor. It is published in a very cheap form, by W. Collins, Paternoster Row, London.

tire confidence in Him, they are trusting in a creature, which is idolatry. (Jerem. xvii. 5-8.) Whereas if they do not so trust in Him, they are rejecting the only name under heaven given among men whereby we must be saved. (Acts iv. 12.) From this disastrous alternative I see no possible escape.

I rejoice to think, however, they are bound down by no definite creed of error. They are, to use their own emphatic expression, 'a drifting body.' O that it might please God that the movement amongst the American Unitarians might spread to our own land! And whilst they profess to draw their faith from the oracles of truth, who can despair of their being brought back to the one flock, and the one Shepherd? For "the law of the Lord is perfect, converting the soul;" "the entrance of thy words giveth light;" "the sword of the Spirit is the word of God." In the humble hope that some may be led to search anew, and to believe at last the Scriptures which testify of Jesus, these pages have been written: and utterly disclaiming all confidence in any other weapons, my one prayer is that the Divine Spirit may cast down imaginations and every high thing that exalteth itself against the knowledge of God, and may bring into captivity every thought to the obedience of Christ.

CHRIST CHURCH PARSONAGE,
HAMPSTEAD, 7th December, 1859.

THE ROCK OF AGES.

CHAPTER I.

A DEEP conviction that many who refuse to acknowledge the Godhead of our Lord Jesus Christ, have never duly examined one line of Scriptural argument which presents to my own mind the most conclusive evidence of this foundation-truth, induces me, though "in weakness and in fear and in much trembling," to ask their patient and prayerful perusal of this Treatise. My hesitation arises not from the least doubt of the security of the doctrine; but from consciousness how unequal I am to do justice to the proofs which establish it, from a most affectionate concern for the souls of those to whom I write, and from a deep assurance that in the rejection or cordial acceptance of this truth are bound up the issues of eternal death or eternal life.

John iii. 36.
2 John 9.

I am well aware that many larger and more elaborate treatises, written by far abler advocates, are within their reach: but sometimes, an essay written by a neighbor will be read with courteous interest when volumes of far deeper research are passed by. And my lot has been cast where many Unitarians* reside:

* I use the word "Unitarians" as the distinctive name they have

their acts of kindness and benevolence are continually making themselves felt amongst us, and proofs are multiplied on every side of their own mental culture, and of their desire for the moral elevation of the poor. Who that delights in things lovely and of good report can refrain from loving their excellencies? I long over them: and yet my opportunities of intercourse are of necessity casual and limited. Hence, if it will not seem presumptuous, I know not how better to account for my present Address than in the language of St. Paul on behalf of his kinsmen — “Brethren, my heart’s desire and prayer to God for
Rom. x. 1. Israel is that they might be saved.”

Another motive weighs with me — may I ask my reader’s forgiveness for any personal allusion? — but I believe few can have passed through years of more incessant spiritual conflict than myself, and this long after I had embraced the Gospel with the affections of my soul. Apparent scriptural contradictions staggered me: for I found to my cost the Tempter could assail
Mat. iv. 6. us as he assailed our Master, saying, “It is written.” The battle raged over the whole field of revealed truth, though chiefly around the central fact of our holy faith, the Divinity of the Son of God. The Bible was my only sword, prayer my only resource, until, through the infinite mercy of God, those very truths around which skeptical doubts had once clustered most thickly, became the strongest bulwarks to which, when assailed on other points, I used to resort. Since that time, in the course of my minis-

assumed: but under protest, that it does not fairly set forth the points at issue betwixt us, if for no other reason, for this, that we cleave to the Unity of God as tenaciously as they.

try during the last ten years, I have had many difficulties brought before me by Unitarians and others, but scarcely ever a perplexity which had not been suggested to my own mind, and over which I had not fought oftentimes a painful fight. So that at least I can say with Virgil's heroine

“Non ignara mali miseris succurrere disco:”

and I can conceive no purer joy on earth than that of being permitted to lead some other tempest-tost spirit to that faith where I have found security and peace. Those I address will at least find here no artificial fencing, for I am no trained swordsman in this controversy: but sometimes it has pleased God to overcome gigantic error, not by the skilful gladiator clad in the panoply of learning, but by a few smooth stones from the sling of a shepherd boy.

And here if any earnest student designs to give me his attention I would ask him to pause, and to pour out his heart in prayer that he may be guided into all truth. Such an inquirer feels with me, that eternal life is wrapt up in “the knowledge of the only true God, and of Jesus Christ, whom John xvii. 3. He hath sent;” that “God is, and that He is a rewarder of the man that diligently seeks Heb. xi. 6. him;” and will therefore feel no difficulty in uniting with me in such or such like petitions, every clause of which is taken from Scripture:—

“Almighty God, the God and Father of our Lord Jesus Christ, who inhabitest eternity, who dwellest in the high and holy place, but Eph. i. 3. with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the

Isai. lvii. 15. heart of the contrite ones: grant me to un-
 Prov. ii. 5. derstand the fear of the Lord, and to find the
 Job xi. 7. knowledge of God. I cannot by searching
 1 Tim. i. 17. find out Thee unto perfection, the King,
 eternal, immortal, invisible. But look down from
 Isai. lxiii. 15, heaven, and behold from the habitation of thy
 16. holiness and of thy glory. Doubtless thou art
 my Father. Shew mercy upon me, and be gracious
 Ex. xxxiii. 19. unto me. Search me, O God, and know my
 Ps. cxxxix. heart, try me and know my thoughts, and
 23, 24. See margin. see if there be any way of grief in me, and
 lead me in the way everlasting. I plead the promise
 of Jesus, if ye being evil, know how to give good things
 to your children, how much more shall your heavenly
 Luke xi. 13. Father give the Holy Spirit to those that ask
 Ps. cxliii. 7, him. Hear me speedily, O Lord, hide not
 10. thy face from me — thy Spirit is good: lead
 me. For I ask in the name of Jesus, who is able to
 save to the uttermost those that come unto Thee by
 him, seeing He ever liveth to make intercession for
 Heb. vii. 25. them, and who hath said, whatsoever ye
 shall ask in my name, that will I do, that
 John xiv. 13. the Father may be glorified in the Son."

O solemn and blessed pursuit! We are seeking the
 Lord. Strip the words, I pray you, of every unmean-
 ing association, and yield your whole being, under-
 standing, heart, conscience, will, to the momentous
 inquiry. Let us humble ourselves with the recollec-
 tion, "Verily, thou art a God that hidest thy-
 Isai. xlv. 15. self, O God of Israel, the Saviour." Let
 us encourage ourselves with the quickly succeeding
 assurance, "I said not unto the seed of
 v. 19. Jacob, seek ye me in vain." Thus though

there will, there must be in the self-revelation of Him, whose ways are past finding out, mysteries beyond the reach and range of our finite capacities, all necessary and saving knowledge is promised to the humble student; for the words of the Psalmist have lost nothing of their significance by the lapse of time, "Though the Lord be high yet hath He respect unto the lowly, but the proud he knoweth afar off," and again, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."

Ps. cxxxviii.
6.

Ps. xxxiv. 18.

These words point to a preparation of the heart. I ask not then, my friends, that you should inquire first of all into the nature of God's mysterious Being, the Divinity of Jesus Christ, and the personality of the Holy Spirit. There is a prior investigation which demands your earnest heed, and which pursued with prayerful study of the word of God, will by his grace awaken and cultivate that disposition of mind which is fitted for the after inquiry. Starting from those truths you acknowledge, What, I ask, is your relation to God, what your position before Him as recorded in Scripture?

You admit that God is the Supreme Creator and Father, and Governor, and Judge of all men. You confess that He is infinitely holy, and just, and good. You acknowledge that He is himself perfect love, and must of necessity require the perfect love of his creatures for the sake of his own glory and of their happiness. That grand epitome of his righteous code of government commends itself to your inmost conscience, "Thou shalt love the Lord thy God with all thy heart,

Mat. xxii.
37-39.

and with all thy soul, and with all thy strength: and thou shalt love thy brother as thyself." If you look higher than man to the pure intelligences around the throne of glory, you can conceive no other law binding together the perfect society of heaven. It is the utterance of the mind of the blessed God. But now, looking abroad as a practical and thoughtful man upon the world as it is, what meets your eye? selfishness, misery, discord, enmity, rebellion, in one word, sin. Some sights of woe move you to compassionate tears, and your heart is wrung for the calamities of human kind; some deeds of rapine excite in you a righteous indignation, and you exclaim "such atrocities worthily deserve to be punished." You are pitiful and you are just. But remember your sense of pity and of equity is only a faint reflection from that in the bosom of

Lam. iii. 22.

Ps. cxix.
122.

the infinite Jehovah. His compassions fail not. His righteousness is everlasting. He is Father, and Legislator, and Judge in one. Sin violates every obligation: it wounds the heart of the eternal Father. Listen to his pathetic appeal, "Hear, O heavens, and give ear O earth,

Isai. i. 2.

for the Lord hath spoken: I have nourished and brought up children and they have rebelled against me." It sets at nought the wise regulations of the Lawgiver. He complains, "I gave them my statutes, and shewed them my judgments, which if a man do he shall even live in them; notwithstanding the children rebelled against me, they walked not

Eze. xx. 11
& 21.

in my statutes, neither kept my judgments to do them." It is provoking the judicial condemnation of Him who now expostulates, "Knowest

thou not that the goodness of God leadeth thee to repentance, but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds.” Rom. ii. 4-6.

To inquire then what is the nature of sin, its character, course, and issue, is only the part of a rational, intelligent being. But herein, especially, it behooves us to lay aside all prejudice and pride, to remember how distasteful all revelations of our own corruptions must be to the natural heart, and to reflect that the plague, the diagnosis of which we would learn, itself impairs our perceptive faculties. Here then, let us humble ourselves as a little child. Here, as we open the Mat. xviii. 3, 4. sure word of God, let us answer with Samuel 1 Sam. iii. 9. of old, “Speak, Lord, for thy servant heareth.” And here, if the probe cut deep, let us be assured, “Faithful are the wounds of a friend,” Prov. xxvii. 6. and loving is the correction of a Father who smites that he may heal and “bind up the broken in heart.” Isai. lxi. 1.

This evil of sin is not superficial, but radical. It pervades human life from the cradle to the grave. Behold, I was shapen in iniquity and in sin Ps. li. 5. did my mother conceive me. The thought Prov. xxiv. 9. of foolishness is sin. Foolishness is bound up in the heart of a child. The imagination of man’s Prov. xxii. 15. heart is evil from his youth. The heart is Gen. viii. 21. deceitful above all things and desperately Jer. xvii. 9. wicked. From within, out of the heart, proceed evil thoughts . . . all these evil things come Mark vii. 21-23. from within and defile the man.

This evil is not partial, but universal. None have
 Eccl. vii. 20. escaped from it. "There is not a just man
 Rom. iii. 10. upon earth that doeth good and sinneth not."
 19. There is none righteous, no not one. All
 23. the world becomes guilty before God. All
 have sinned and come short of the glory of God.

This evil is not self-remedial; but so far as lies in
 Jer. xxx. 15. man, incurable. Who can bring a clean
 Job xiv. 4. thing out of an unclean? Not one. How
 Job xxv. 4. then can man be justified with God? or how
 can he be clean that is born of a woman? Can the
 Ethiopian change his skin, or the leopard his spots?
 Jer. xlii. 23. then may ye also do good that are accus-
 tomed to do evil.

Gen. ii. 17. This evil is fatal. "In the day thou eat-
 est thereof, dying thou shalt die," was the
 warning of faithful love to Adam, and upon the fall
 moral and spiritual death marched like a pestilence
 through man's noble soul. The land was as the gar-
 den of Eden before it, and behind it a desolate wil-
 derness. Hence disease and decay, those symbols of a
 deeper malady. And sin when it is finished
 James i. 15. bringeth forth death. Death passes upon all
 men, for that all have sinned. And to those who die
 in their sins, this death of the body is the
 Rom. v. 12. awful introduction of that second death, when
 "whosoever not found written in the book of
 Rev. xx. 14
 & 15. life is cast into the lake of fire."

Let us then return to the question what is our own
 position by nature before God? (O merciful Father,
 teach me who write and those who read these lines to
 know ourselves!) Does not that law of perfect love
 condemn us? does it not bring us in guilty before

Him whose eyes are as a flame of fire? have not we rebelled against the majesty of Jehovah? have we not deeply wounded the paternal heart of Him who is infinite love? Alas, we have not escaped this universal corruption. We are convicts, self-condemned. We are sinners. Oh, to realize the true meaning of the word? When a man sins against his fellow, a child against his parent, a servant against his master, we appreciate the guilt. But who shall estimate the ingratitude of sin against God? All other facts are trivial compared with this — we are sinners — for sin uncleansed and unchecked is present defilement and final death.

Such is our position: a humiliating one in truth to the awakened conscience: guilty, and therefore craving pardon; weak, and therefore casting about for help; in darkness, and therefore crying out for light. What must I do to be saved? until this is answered, every other question is a grand impertinence — saved from sin, its guilt, its power, its issue? Lord, to whom shall we go? the cry pierces heaven, and reaches the throne of the Eternal. Lord, to whom shall we go? and the response is given in the lively oracles of truth: "There is no God else beside me, a just God and a Saviour, there is none beside me. Look unto me and be ye saved all the ends of the earth, for I am God and there is none else."

Isa. xlv. 21,
22.

CHAPTER II.

AND this brings me to the first great proposition I would establish —

That Scripture, in the Old and the New Testament alike, detaches our ultimate confidence from man, the creature, and attaches it to God, the Creator.

This is enforced by three parallel lines of truth, (1) by contrasting the sinfulness and feebleness of mortal man with the goodness and omnipotence of the Eternal Jehovah; (2) by direct prohibition and precept; (3) by declaration of the awful jealousy of the Creator if any creature usurp His position in our affiance and in our regard.

(1) The most casual glance at the contrast testimony of Scripture might convince us that such is the design of God.

Scripture Testimony of Man.

1.

We are but of yesterday

And know nothing

Because our days upon earth are a shadow. — *Job* viii. 9.

2.

Ye are not able to do that thing which is least. — *Luke* xii. 26.

Scripture Testimony to God.

1.

Thou art from everlasting. — *Ps.* xciii. 2.

All things naked to his eyes. — *Heb.* iv. 13.

He inhabiteth eternity. — *Isai.* lvii. 15.

2.

With God all things are possible. — *Mat.* xix. 26.

*Scripture Testimony of Man.**Scripture Testimony to God.*

3.

Thou art upon earth. — *Ecc. v. 2.*

4.

We that are in this tabernacle do groan, being burdened. — *2 Cor. v. 4.*

Them that dwell in houses of clay,

Whose foundation is in the dust,
Which are crushed before the moth.
— *Job iv. 19.*

5.

The thoughts of man — are vanity.
— *Ps. xciv. 11.*

Let not the wise man glory in his wisdom. — *Jer. ix. 23.*

He turneth wise men backward and maketh their knowledge foolish. — *Isai. xlv. 25.*

6.

All flesh is grass, and all
The goodliness thereof as the flower
of the field. — *Isai. xl. 6.*

7.

There is none righteous, no, not one.
— *Rom. iii. 10.*

8.

The heart is deceitful above all things, and desperately wicked,
Who can know it? — *Jer. xvii. 9.*

Man looketh on the outward appearance. — *1 Sam. xvi. 7.*

9.

A man that shall die. — *Isai. li. 12.*

10.

In Him we live and move and have our being. — *Acts xvii. 28.*

3.

God is in heaven. — *ib.*

4.

He stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. — *Isai. xl. 22.*

The heaven of heavens cannot contain thee. — *1 Kings viii. 27.*

God is a Spirit. — *John iv. 24.*

The Lord God omnipotent. — *Rev. xix. 6.*

5.

The counsel of Jehovah standeth for ever,

And the thoughts of his heart to all generations. — *Ps. xxxiii. 11.*

The immutability of his counsel. — *Heb. vi. 17.*

6.

The eternal God. — *Deut. xxxiii. 27.*
The glory of Jehovah shall endure for ever — *Ps. civ. 31.*

7.

There is none holy as Jehovah. — *1 Sam. ii. 2.*

There is none good but one, that is God. — *Mat. xix. 17.*

8.

God is light and in Him is no darkness at all. — *1 John i. 5.*

I the Lord search the heart. — *Jer. xvii. 10.*

But the Lord looketh at the heart. — *1 Sam. xvi. 7.*

9.

Who only hath immortality. — *1 Tim. vi. 16.*

10.

The Father hath life in Himself. — *John v. 26.*

Scripture Testimony of Man.

11.

Woe to him that striveth with his Maker! Shall the clay say to Him that fashioneth it, What makest Thou? — *Isai.* xlv. 9.

12.

O Israel, thou hast destroyed thyself.
— *Hosea* xiii. 9.

Scripture Testimony to God.

11.

I have made the earth and created man upon it. — *Isai.* xlv. 12.
He fashioneth the hearts (of the sons of men) alike. — *Psalms* xxxiii. 15.

12.

But in me is thy help. — *ib.*

This testimony might be almost indefinitely prolonged; the above may suffice. But I would venture to draw your attention to three or four passages, where the contrast is forced upon our notice by the sacred writer himself.

If, for example, we turn to the prayer of Moses, he reposes supreme trust in the Eternal — “Lord, Thou hast been our dwelling place for all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God, —” and contrasts this immutability of the Most High with the brief life of men — “They are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth.”* This was the lesson so often and so painfully taught Israel of old, by a Father’s solemn chastisements and forgiving love. From frequent expostulations I select one: — “Woe to them that go down to Egypt for help, and stay on horses,

* I would pray the reader to compare the way in which this same figure, this parable to all nations, is enlarged upon, *Isai.* xl. 6–8, and is enforced in the New Testament, 1 *Pet.* i. 24; James i. 10.

and trust in chariots, because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek the Lord.” And what is the reason given? “Now the Egyptians are men and not God, and their horses flesh, and not Spirit.” And what is the urgent entreaty founded thereon? “Turn ye unto Him, from whom the children of Israel have deeply revolted.”

Isai. xxxi. 1.

v. 3.

v. 6.

Again, this message is sent to captive Zion: “I, even I am He that comforteth you. Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass, and forgettest the Lord thy Maker that hath stretched forth the heavens and laid the foundations

Isai. li. 12 & 13. See v. 15.

of the earth.” Observe, in all these passages, how much stress is laid on the creative power of God as proof of his infinite preëminence. The Maker alone is mighty to save. And if it be so in temporal deliverances, how much more in respect of that eternal salvation which must engross the regards of every thoughtful man, seeing that the Psalmist says of the rich men of earth, “None can by any means redeem his brother, nor give to God a ransom for him,—for the redemption of their soul is precious.” “But God,” as he shortly after cries in the rebounding exultation of faith, “God will redeem my soul from the power of the grave, for He shall receive me.”

Ps. xlix. 7, 8.

v. 15.

(2) Furthermore, the prohibitions and precepts are direct and express. “Put not your trust in princes nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth, in that

very day his thoughts perish. Happy is he that hath the God of Jacob for his help, and whose hope is in the Lord his God, which made heaven and earth, the sea, and all that therein is, who keepeth truth for ever." So again, Isaiah having spoken of the fear of the Lord, and of the glory of his Majesty, says: "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" I need not multiply passages to prove that the explicit commands of Scripture with one consentient voice require in the words of St. Peter, that our "faith and hope be in God."

(3) But nothing can prove this fundamental truth more solemnly than the words heard by Moses on Sinai, "Thou shalt worship no other God. For the Lord, whose name is Jealous, is a jealous God." Jealousy, as usually understood, is that peculiar uneasiness which arises from the fear that another may rob us of our due honor or affection. And with fallen man towards his fallen fellows this attribute of our being, from taking an exaggerated view of our own rights and claims, from unduly depreciating those of others, and frequently from unjustly suspecting their innocent conduct, becomes the readiest vent for the outflowings of selfishness. And hence the ill name of jealousy. But not always even among men. Thus we speak of a man, jealous for the fair name and best interests of his friend; as St. Paul says of the Corinthians, "I am jealous over you with Godly jealousy." And thus a man may be justly jealous of his own reputation, that "good name which is rather to

Ps. cxlvi. 3-6.

Isai. ii. 22.

1 Pet. i. 21.

Ex. xxxiv. 14.

2 Cor. xi. 2.

Prov. xxii. 1.

be chosen than great riches." In this use it is closely allied to self-respect, and springs from a due sense of our own position and powers, of the claims which we have upon others, and of those mutual obligations, domestic, social, national, which lie upon us all. Now, in a sinless world, this estimate would be exactly true, and these requirements every moment perfectly satisfied. But when sin breaks in, the claims of man on man are violated : and justice of necessity conceives a holy anger and a pure indignation at that which is unjust and unequal. We see a broken fragmentary image of it in man, like the sun struggling through mist, and reflected on agitated waters. But in God it is without fault, or flaw, or cloud. He has an absolutely perfect knowledge of his own supreme majesty and goodness : He forms an absolutely perfect estimate of the claims that supremacy has on his creatures : and He conceives an absolutely perfect jealousy when those obligations are set at nought.

Now, the Lord declares Himself to be Self-Existent from eternity, Omnipresent, Immutable, Almighty, Incomprehensible, Omniscient, the Good One, the Holy One, the Creator, Preserver, and Administrator of all things in heaven and earth, the Searcher of hearts, and the Most High Judge of all. These attributes, indeed, would appertain to Him as governing a world which sin had never defiled, and sorrow never darkened, and death never desolated. But when man had broken his commands, and trodden the seductive paths of disobedience and guilt, the Lord gives a farther and deeper revelation of his Divine goodness and grace. He reveals himself as the Alone Being who forgives iniquity, transgression, and sin,

as the Alone Refuge for the fugitive, as the Alone Saviour, Deliverer, and Redeemer of his people.

Further, He claims the supreme dependence, love, worship, and service of his creatures. This you would not for a moment deny, so that you could without scruple subscribe to the language of the Church of England, "my duty to God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him; to call upon him, to honor his holy name and his word, and to serve him truly all the days of my life."

Church
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But how does He regard it if any creature usurp his rightful prerogatives and steal away the homage of our hearts from Him who says, "I am Jehovah; that is my name: and my glory will I not give to another?" Let me answer in the language of Scripture: — "Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: for he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Jer. xvii. 5-8.

It is impossible in a brief treatise to exhibit the

strength of this declaration. These verses do not stand isolated from the rest of Scripture. They only gather up and present to us, in a few words, its concurrent testimony from Genesis to Revelation. (O Lord, cleanse Thou the thoughts of our hearts from all creature confidence, by the inspiration of thy Holy Spirit, that we may perfectly love Thee, and worthily magnify thy Holy Name!) For this truth stands on the fore-front of the temple of Religion: "I am God, and there is none else." The dedica- Isai. xlv. 9. tion stone bears this golden inscription — "To the Alone Supreme, Eternal Jehovah." And as you bow low within its holy precincts, this is the first and great commandment — "Thou shalt have none other Gods but Me." And the response of every faithful worshipper is in the spirit of the Levitical adoration — "O Lord our God, blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth Thee. Thou Neh. ix. 5-7. art the Lord." Such adoration as is reëchoed in the courts of heavenly glory — "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are, and were created." Rev. iv. 11.

CHAPTER III.

I WOULD proceed then to my second proposition : —

That Scripture, in the Old and New Testament alike, requires us to repose our ultimate confidence in the Lord Jesus Christ.

Or in other words, I maintain that Scripture brings before us One mysterious Person, the Son of God, the Son of man, in wondrous union with the Father, but of distinct personality from the Father, to whom all these Divine attributes are ascribed, and who claims and receives, without protest, yea, as his just and inalienable right, equal trust, adoration, love, and service, with him who says, “I am Jehovah, my Name is Jealous, and my glory will I not give to another.”

That the personality of the Father and the Son is distinct, and that they are neither to be identified nor confounded, is so self-evident a truth, and is so seldom denied by those to whom I write, that two or three Scripture proofs will abundantly suffice. At his baptism and transfiguration the voice of the Father was

Mat. iii. 17,
and xvii. 5. heard saying of him, “This is my beloved Son, in whom I am well pleased.” Jesus addresses his Father in prayer. Jesus says, “It is written in your law, The testimony of two men is true.

John viii. 17,
18. I am one that bear witness of myself, and the Father that sent me beareth witness of me : ”

and further, which is incontrovertible evidence — for the will is the essence of personality — “I came down from heaven not to do mine own will, but the will of him that sent me.” But the tenets of Noëtus and Sabellius, who denied this truth, are so rarely affirmed by Unitarians, that with this brief notice I may at once proceed to bring scriptural testimony of all Divine attributes being predicated of the Son.

John vi. 38.

For is the Father Eternal? Bethlehem was the predicted birthplace into our world of One “whose goings forth have been from of old, from everlasting.”

Micah v. 2.

The word who was made flesh and dwelt among us “was in the beginning with God :” and Himself assumes the incommunicable coeternal Name, I AM. And He who ap-

John i. 2 & 14.

peared in vision to John in Patmos like unto the Son of man, declares, “I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, I am the first and the last.* I am He that liveth and was dead, and behold I am alive for evermore.”

John viii. 59.

Rev. i. 8, 13, 17, 18.

Cf. ch. ii. 8.

Is the Father Omnipresent? Jesus says, “Where two or three are gathered together in my name there am I in the midst of them.”

Mat. xviii. 20.

“There I am, not there I will be, referring to his Divine presence at all times. Two or three of his people (says Scott) may be thus met together in ten thousand places all over the earth at the same time, this must therefore be allowed to be a direct assertion of his omnipresent Deity. Again, ‘Lo, I am with you alway, even unto the end of the world.’ Is

Mat. xviii. 20.

* “The strongest assertion that eternity past and to come belongs to Himself.” — Dwight. Compare Isai. xlviii. 12.

not this a positive declaration that He is with the apostles and succeeding ministers always unto the end of the world? But who can be so in all the separate and distinct regions in which they preached and do preach, except that Divine Being who filleth all things, that Divine Essence which occupies all space, that God who is a Spirit." *

Heb. xiii. 8. *Is the Father Immutable?* "Jesus Christ is the same yesterday, to-day, and forever,"
 Heb. i. 8, 10, 12. and, "Unto the Son He saith, . . . Thou, Lord, . . . art the same, and thy years shall not fail."

Is the Father Almighty? Creation demands omnipotence — "All things were made by him."
 John i. 8. The sustentation of all things demands omnipotence — "By him all things consist."
 Col. i. 17.

Universal government demands omnipotence — "All authority in heaven and earth is given unto him."
 Mat. xxviii. 18. Coextensive operation with God the Father in a boundless empire demands omnipotence, and Jesus Christ, when explaining his words, My

* Sellon's Treatise on the Deity of Christ, p. 22. The Unitarian suggestion that the end of the world signifies the end of the Jewish age, while it does not disprove the above argument, for such unfailing presence of a mere man with his apostles in their wide-spread evangelistic labors was as impossible for forty years as for eighteen centuries, is negatived by the only other instances of St. Matthew's use of this phrase *ἡ συντέλεια τοῦ αἰῶνος*, ch. xiii. 39, 40, 49, where it plainly indicates the final day of judgment: and ch. xxiv. 3, where a careful consideration of the twofold question of the disciples, founded on the twofold declaration ch. xxiii. 38, 39, and of the twofold answer it receives, proves that the end of the world respects the second advent of Christ in glory. The further suggestion that the promise, "Lo, I am with you alway," was fulfilled to St. Paul and others by the invisible bodily presence of Christ is refuted by St. Peter, who says of him, "Whom the heaven must receive until the times of the restitution of all things" — Acts iii. 21, and by Christ Himself, who says, "And now I am no more in the world" — John xvii. 11. See Dwight on this passage.

Father worketh hitherto and I work, declares, "What things soever He (the Father) doeth, these also doeth the Son likewise." And a careful comparison of Rev. i. 8, with v. 13, 17, ch. ii. 8, xxii. 13, need, as it seems to me, leave no doubt upon our mind that the Son of man declares of himself, "I am the Almighty."

John v. 17-19.

Is the Father Himself Incomprehensible while comprehending all things? St. Peter said to our Lord absolutely, without qualification, and with reference to that prerogative of omniscience, heart-knowledge, "Lord, Thou knowest all things." And Christ Jesus says of himself, "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whom the Son will reveal Him." "In this passage both the omniscience and incomprehensibility of Christ are declared by himself. He who knows the Father is omniscient; He who is known only by the Father is incomprehensible." Also, he says, As the Father knoweth me, even so know I the Father. The riches of Christ are declared to be unsearchable. His love passeth knowledge. And, In him are hid all the treasures of wisdom and knowledge.

John xxi. 17.

Mat. xi. 27.

Dwight, vol. ii. 77.

John x. 15.

Eph. iii. 8, 19.

Col. ii. 3.

Is the Father infinitely Good and Holy? so that "there is none good but one, that is God," and again, "there is none holy, save Jehovah." Jesus says, "I am the Good Shepherd," (ὁ ποιμὴν ὁ καλός) the absolutely good one. Jesus is called, "the Holy One and the Just—the one who knew no sin—without sin, without spot—holy, harmless, undefiled—Jesus

Mat. xix. 17.

Acts iii. 14, &c.

Heb. vii. 26.

1 John ii. 2, Christ the righteous, in whom is no sin — full
&c. of grace and truth.”

Is the Father the Creator, Preserver, and Governor of all things in heaven and earth? Jesus is the Creator, for “by him (the Son of his love) were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.” And without him (the Word) was not even one thing made that hath been made. Jesus Christ is the Preserver: for He, the Son, upholds all things by the word of his power. In him was life, and the life was the light of men — and because I live, He says, ye shall live also. Jesus is the supreme Governor: for to the Son He saith, Thy throne, O God, is for ever and ever. He is over all, God blessed for ever. He is King of kings and Lord of lords. And his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.

Col. i. 16.
John i. 3.
Heb. i. 3.
John i. 4.
John xiv. 19.
Heb. i. 8.
Rom. ix. 5.
Rev. xix. 16.
Dan. vii. 14,
compare also
Luke ii. 33.

• *Is the Father the Searcher of hearts?* “These things saith the Son of God . . . all the churches shall know that I am He who searcheth the reins and hearts;” and He, writes St. John, knew all men, and needed not that any should testify of man, for He knew what was in man.

Rev. ii. 23.
John ii. 24
and 25.

Is the Father the Most High Judge of all? Jesus Christ likewise stands forth as the appointed Judge of all men. For it is written, “We must all appear before the judgment seat of Christ.” And “when the Son of Man shall come in his glory,

and all the holy angels with him, then shall He sit upon the throne of his glory, and before him shall be gathered all nations, and He shall separate Mat. xxv. 31, 32. them one from another."

Here then we have all* the essential attributes of Godhead ascribed to Christ: and this, not in one or two obscure passages, but by a general consensus of those holy men who spake as they were moved by the Holy Ghost. Many other proof texts of similar character, if space had permitted, might have been brought forward. But these suffice. What do you who are seeking the Lord learn from them of your relation to Jesus Christ? He stands forth before you, who are but of yesterday, as Himself from everlasting: before you, whose life is a vapor, as Job viii. 9. having life in Himself: before you, who are tied to a narrow spot of earth, as Omnipresent: before you, a mutable man, as unchangeably the same: before you, who without him can do nothing, as Almighty: John xv. 5. before you, who are not sufficient to think 2 Cor. iii. 5. anything of yourself, as the Omniscient One whose riches are unsearchable: before you, frail and defective, as the Holy and the Just One without sin: before you, a creature of the dust, as your Creator: before you, whose goodness is as the flower of the field, as your Preserver: and before you, who confess your feebleness in self-government, your short-sightedness in self-knowledge, and your reliance on a court of final appeal, as the Ruler of all things, the Searcher

* The only attribute ascribed to the Father, and not ascribed to Christ in Scripture is, so far as I am aware, "*Invisible*." But having proved that in his Divine nature He is incomprehensible, the reason of this is manifest from the character He sustains as the medium of communication betwixt the Creator and the creatures of his hand.

of all hearts, and the Judge of all men. Can it be, that in the presence of such infinite goodness and glory, no feelings of adoration arise in your heart? It is not that He is at an immeasurable distance from you, so that what He is and what you are, have no intimate connection. But He made you, sustains you, watches you. The offices He fills towards you are those of God. And He is so unutterably good and gracious. What remains? If you believe this testimony, you must confide in him — you must love him — you must adore him. No other feelings than those of entire reliance and supreme love would at all answer the claims of such an one upon you. And they are the Scriptures of truth which, by portraying so gracious a Lord, have elicited that confidence and warranted that affection.

But this is not all. Thus far we might argue with unfallen beings, and thus might urge those holy intelligences who left not their first estate, to obey the Divine command, “Let all the angels of God worship Him.” Let us remember our position before God, fallen, guilty, strengthless, and as reasonable beings, inquiring with the deepest anxiety, “What must I do to be saved?” Now it is not too much to say that the hopes of all mankind with regard to salvation, from the wreck of Paradise lost to the prophetic vision of Paradise restored, are fixed on this mysterious Son of Man. On Him, as the seed of the woman who should bruise the head of the serpent: as the Lord whose future advent cheered the saintly Enoch: as the living Redeemer on whom the patriarch Job rested his hopes of immortality: as the son of Abraham, a benefactor, in whom all the families of the

Heb. i. 6.

Gen. iii. 15.

Jude 14.

Job xix. 25.

earth should be blessed : as the Shiloh of Ja- Gen. xxii. 18.
 cob's dying bed : as the angel of the burning Gen. xlix. 10.
 bush and of the fiery pillar : as the Captain Ex. iii. 2, and
 who fought for Israel and nerved the arm of xiv. 19, and
 her warriors : as the Begotten Son of God, xxxii. 34.
 the assessor of His throne, the Priest for ever, Ps. ii. 7, and
 predicted by the sweet Psalmist of Israel : as cx. 1, 4.
 the virgin-born Emmanuel, foretold by Isaiah, Isai. vii. 14,
 the child endowed with a name of lustrous and ix. 6.
 Deity, Wonderful, Counsellor, the Mighty God, the
 Father of Eternity, the Prince of Peace : as
 the Lord our righteousness, anticipated by Jer. xxiii. 6.
 Jeremiah : as the appearance of a man on the
 sapphire throne, seen in vision by Ezekiel : Eze. i. 26.
 as the Messiah announced to Daniel who should be cut
 off but not for Himself, and should bring in Dan. ix. 24,
 everlasting righteousness : as the desire of all 26.
 nations, of whom Haggai wrote : and as the Hag. ii. 7.
 Sun of righteousness, seen from afar by Malachi, who
 should rise on the benighted world with heal-
 ing in his wings : — on Him, from age to age Mal. iv. 2.
 the faith of every believer was fastened, by promise
 and by prophecy.

Let me, ere I pass on, select two passages from the
 Old Testament for your careful consideration. That
 same Psalm which proclaims the Divine decree —
 "Jehovah hath said unto me, Thou art my Ps. ii. 7.
 Son, this day have I begotten thee," — closes
 thus — "Kiss the Son, lest he be angry and ye per-
 ish from the way, when his wrath is kindled but a
 little. Blessed are all they that put their trust in
 him." Remember the solemn denunciation, "Cursed
 be the man that trusteth in man, and maketh flesh his

arm." Is there not food here for the most thoughtful inquiry? How can you reconcile these texts? I venture to assert only in the Gospel of the Son of God.

Again, if you turn to the fifty-third chapter of Isaiah, you find, "All we like sheep have gone astray, we have turned every one to his own way."

Isai. liii. 6.

Comprehensive words! embracing the transgressions of six thousand years. If the sins of those many generations were gathered together, how vast the accumulation, how insufferable the load of guilt! It is done: for Scripture continues, "The Lord hath laid on (hath made to meet on) him the iniquity of us all." On him:

Isai. xlii. 1.

on whom? On the chosen servant of God in whom his soul delighteth, but whose visage

Isai. lii. 14.

is marred more than any man — on one who grows up as a tender plant, who is despised and rejected of men, a man of sorrows and acquainted with grief. On him, the sins of all were laid. He was wounded for our transgressions. He was bruised for our iniquities.* But can He sustain the load? Remember how earnest and awakened men would hold their breath in suspense, to catch an answer on which an immortality of weal or woe depended. Can He endure the burden? He can: He dies in the endurance. His soul is made an offering for sin.

* Nay, more — It is, not only that He was (v. 3) acquainted with grief, but (v. 10) the Lord hath put him to grief: not only (v. 5) He was bruised for our iniquities, but (v. 10) it pleased the Lord to bruise him: not only (v. 12) He bare the sin of many, but (v. 6) the Lord hath laid on him the iniquity of us all: not only (v. 7) He is brought as a lamb to the slaughter, but (v. 10) Thou shalt make his soul an offering for sin. If Jesus were only a spotless, sinless man, offering no vicarious atonement, how was it that a holy and just God — we will not say permitted such sufferings to light upon a perfectly innocent being, — but Himself caused him to suffer?

But death is swallowed up in victory. He Isai. xxv. 8. lives — He sees his seed. The pleasure of the Lord prospers in his hand. He sees of the travail of his soul, and is satisfied — our Redeemer, our Mediator, our Advocate. I beseech you, my friends, to weigh that chapter on your knees. See you not, how the confidence of all mankind centres and clusters around that spontaneous victim, that dying man, that triumphant Saviour? The Lord grant that this same Scripture which was the message of life to the eunuch of Ethiopia, may lead you to believe with all Acts viii. 32-37. your heart in the Divinity of the Son of God!

But now let us follow the course of history. At length the fulness of the time was come, and God sent forth his Son. Are not the eyes Gal. iv. 4. of all designedly pointed to him? Angels from heaven announce the glad tidings, Unto you is born Luke ii. 8-20. a Saviour: simple shepherds salute him: and eastern wise men worship him. He grows Mat. ii. 11. up as foretold, a despised Nazarene. But at his baptism, the heavens are opened, the Spirit of God descends like a dove upon him, and the voice of the Eternal Father proclaims, “This is my be- Mat. iii. 17. loved Son, in whom I am well pleased.” Mat. iv. 1. Soon the devil assaults him — and angels minister to him, their Lord. His herald points him out, “Behold the Lamb of God which taketh away the sin of the world.” He speaks as John i. 29. man never spake. He works wonders of good- John vii. 46. ness and of grace, such as man never wrought. John xv. 24. He introduces a morality of unequalled simplicity and purity and worth. He preaches the glad tidings of the kingdom of heaven. But his own received him

1 Pet. iii. 18. not. He is betrayed, condemned, and crucified. He dies, the Just for the unjust. He
 John x. 18. lays down his life. He has power to take it
 again. He rises. He ascends to the right hand of
 Ps. lxxviii. 18. God. There He receives gifts for men. He
 Acts v. 31. sheds forth his Spirit. He gives repentance
 and remission of sins. He ever lives to make
 Heb. vii. 25. intercession for us. He is preparing a place
 in glory for his children : and thence He shall shortly
 John xiv. 1-3. come again and take us unto himself, that
 where He is there we may be also.

Who, I ask, can believe this simple story of redeeming grace, and not repose their whole confidence in this Saviour? Who can refrain from trusting him with supreme reliance? Who can forbear loving him with the most absorbing love? If Scripture forbade these emotions, as being due only to the infinite Father, what force we must lay upon ourselves to prevent them springing up in the trustful heart. But does Scripture forbid them? nay, verily. Prophecy, as we have seen, foretold that thus it should be, and blessed the confidence. And when the Saviour walked our fallen world, suppliant sinners worship him, and He refuses it not. They put their whole trust in him, and He declares it not only suitable but essential. Upon it hangs eternity. "God so loved the world that He gave his only-begotten Son, that whosoever believeth on him should not perish, but have eternal life." But is this trust altogether identical with that we are required to repose in the Father? It is one and the same. He says, "Believe in God : believe also in me." His invitations penetrate the

weary heart — “Come unto me all ye that labor and are heavy laden, and I will give you rest:” Mat. xi. 28.
 and his words fall like dew on the parched and thirsty soul — “If any man thirst, let him come unto me and drink.” He insists that “all men should honor the Son, even John v. 23. as they honor the Father.” He concentrates the affection and the affiance of his people Mat. xi. 27. upon himself as the one Mediator. He invites us to offer up our prayers in his pre- John xvi. 23, 24.valent name. And finally, he assures us, “He gives eternal life” unto his own disciples, John x. 28. and “will raise them up at the last day.” John vi. 40.

And after his ascension to glory, what is the conduct and the testimony of his chosen apostles? In the name of Jesus Christ they do all their mighty works. For Jesus Christ’s sake they suffer the loss of all things. They uniformly preach Jesus Christ: and the Holy Spirit seals their message. They know nothing among men, but Jesus Christ and Him 1 Cor. ii. 1-3. crucified. Yea, I should have to transcribe a great portion of the Epistles if I wanted to transfer to these pages all the evidence those letters afford, that Scripture requires us to repose our supreme reliance on the Lord Jesus Christ. The most casual glance might make us suspect, that a name which meets our eye every few lines was none other than that of the Divine Saviour of the world. Why else its perpetual recurrence? A deeper search only confirms this. Take for instance the first few verses of the epistle to the Ephesians:—

1. “Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2. "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ :

4. "According as He hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love :

5. "Having predestinated us according to the adoption of children, according to the good pleasure of his will,

6. "To the praise of the glory of his grace wherein He hath made us accepted in the Beloved :

7. "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace."

The privileges are surpassingly great, but mark how they are all ours IN CHRIST. It is the apostle of Jesus Christ who writes. The Church is described as the faithful "in Christ Jesus." The benediction is given from God our Father, and coördinately "from the Lord Jesus Christ." God is praised : it is as "the God and Father of our Lord Jesus Christ." All spiritual blessings are ours : they are ours "in Christ." We are chosen : it is "in Him." We are predestinated unto the adoption of children : it is "by Jesus Christ." We are accepted : it is "in the Beloved." We have redemption, even the forgiveness of sins : it is "in Him through his blood." We are indebted to Christ for all. We are compelled to look up unto him, and say — "O Lord, my trust is in Thee."

The force of this reasoning will appear more strong-

ly, if you attempt to substitute here for the name of Jesus that of any man, however exalted and self-devoted, or of any creature, however lofty in the scale of creation. Make the trial. Read the passage given above, substituting the name of Michael the archangel, or of Moses the legal mediator, or of Stephen who sealed his witness with his blood, for that only "name under heaven given among men whereby we must be saved." You cannot do it. You stop ^{Acts iv. 12.} short. It is an intolerable discord. It is blasphemy. For you feel this would be reposing in the creature an exhaustive confidence due only to the Infinite Creator, and offering to man a supreme gratitude which is the prerogative of God our Saviour.

Such passages might be easily multiplied. I would mention the first chapter of the Epistle to the Colossians, of St. Peter's first Epistle, of St. John's first Epistle ;—I study all, and in all I find Jesus my Saviour. Do you admit the cry of the awakened conscience is "What must I do to be saved?" You must acknowledge that the reply of the New Testament from end to end,—from the angel's message to Joseph, "Thou shalt call his name Jesus, for He shall save his people from their sins," to the ^{Mat. i. 21.} ascription of praise recorded by the aged John in Patmos, "To Him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and our Father"—the reply, I say, is plain and unhesitating, "Believe in the Lord Jesus Christ and thou shalt be saved." ^{Acts xvi. 31.} It is not only that one of illimitable goodness and infinite perfections, your Creator and Preserver, stands before you, a man of limited and finite capacities : but

He presents himself to you fallen, and guilty, and lost, as one who is able and willing to raise you from the lowest depths of sin and make you members of a Royal Priesthood, and cause you to reign with him among the sons of light for ever and for ever. No utterance but

one like Mary's satisfies his claims : " My
Luke i. 47. spirit hath rejoiced in God my Saviour."

The Lord grant unto you and me like precious faith, that resting on these exceeding great and precious

2 Pet. i. 1, 4, promises, an entrance may be ministered unto
11. us into the everlasting kingdom of our Lord and Saviour Jesus Christ !

CHAPTER IV.

THE preceding truths will have prepared the way for my third proposition:—

That Scripture in the Old and the New Testament alike, proves the coequal Deity of Jesus Christ with that of the Eternal Father :

by a comparison of the attributes, the majesty, and the claims of the Father and the Son ;

by the appearances of God to the Old Testament saints ;

by the direct and Divine worship paid to Christ ;

by the conjunction of the Father and the Son in Divine offices ;

by explicit assertions that Christ is Jehovah and God.

And here I would ask your further honest application of that great principle of heavenly scholarship, “the comparing spiritual things with spiritual.” For just as in algebra, from the combination of two known quantities the unknown is found out ; as in trigonometry, if out of the six parts of a triangle any three, one being a side, are given, the others are discoverable, from which simple law have resulted all the triumphs of astronomy ; so in searching the Scriptures, those humble students who receive the words not which man’s wisdom teacheth but which the Holy Ghost teacheth,

prayerfully comparing and combining them, shall know
 1 Cor. ii. 12, the things which are freely given to us of
 13. God.

(1) I would first then place side by side the witness of Scripture to the attributes, the majesty, and the claims of the Father and the Son. Only a selection from the abundant materials could of course be made. I have exercised a rigid caution in the verses adduced in testimony of Christ, setting many aside which I fully believe bear witness of him. But, if after candid investigation you think one, or more than one, inapplicable to the Messiah, I pray you draw your pencil through those which may seem to you even ambiguous. Sufficient, and more than sufficient will, I am persuaded, remain uncanceled. Some marked with an asterisk are discussed or illustrated in other portions of this treatise, and will be easily found by a reference to the Scripture Index at the close. I earnestly ask your calm, dispassionate collation of these passages: and I pray you, whilst you proceed, to suffer the full weight of these solemn words to rest upon your mind and memory, "I am Jehovah — that is my name, and my glory will I not give to another."

*Scripture Testimony to God the Father,
 or to God absolutely.*

1.

From everlasting to everlasting thou art God. — *Ps. xc. 2.*

*Scripture Testimony to Christ.**

1.

Whose goings forth have been from of old, from everlasting. — *Mic. v. 2.*

* In some of the passages in the left hand column, I believe the *primary* reference to be not to the Father but to the Son, but this does not invalidate the testimony to be derived from them, as in every case the witness is said to be of God, or of the Lord Jehovah, and no one who denied the Deity of Christ could maintain that a single passage there adduced designates the Messiah, without contradicting himself.

*Scripture Testimony to God the Father,
or to God absolutely.*

Scripture Testimony to Christ.

Thy throne is established of old;
Thou art from everlasting. —
Ps. xciii. 2.

Unto the Son he saith, thy throne,
O God, is for ever and ever. —
Heb. i. 8.

I am the first, and I am the last, and
besides me there is no God. —
Isai. xlv. 6.

I am the first and the last. I am He
that liveth and was dead. — *Rev.*
i. 17, 18.

2.

Do not I fill heaven and earth, saith
the Lord? — *Jer. xxiii. 24.*

2.

He that descended is the same also
that ascended up far above all
heavens, that He might fill all
things. — *Eph. iv. 10.*

The Lord, He it is that doth go before
thee — He will be with thee, He
will not fail thee. — *Deut. xxxi.*
8.

* Lo, I am with you alway, even
unto the end of the world. —
Mat. xxviii. 20.

3.

I am Jehovah — I change not. —
Mal. iii. 6.

3.

Jesus Christ, the same yesterday,
to-day, and for ever. — *Heb. xiii.*
8.

4.

I am the Almighty God. — *Gen. xvii.*
1.

4.

* I am . . . the Almighty. — *Rev.*
i. 8.

Whatsoever the Lord pleased, that
did He in heaven and in earth.
— *Ps. cxxxv. 6.*

Whatsoever things He doeth, these
also doeth the Son likewise. —
John v. 19.

5.

Canst thou by searching find out
God? — *Job xi. 7.*

5.

No man knoweth the Son but the
Father. — *Mat. xi. 27.*

As the Father knoweth me. — *John*
x. 15.

Even so know I the Father. — *John*
x. 15.

O the depth of the riches, both of
the wisdom and knowledge of
God! His ways past finding
out (*ἀνεξίχνιαστοι* trackless). —
Rom. xi. 33.

The unsearchable (*ἀνεξίχνιαστον*)
riches of Christ. — *Eph. iii. 8.*

Thy footsteps (*τὰ ἰχνη σου* — *LXX.*)
are not known. — *Ps. lxxvii. 19.*

The love of Christ which passeth
knowledge. — *Eph. iii. 19.*

6.

I am the Lord, the Holy One (*ὁ ἅγιος*
— *LXX.*) of Israel. — *Isai. xliii.*
3.

6.

Ye denied the Holy One (*τὸν ἅγιον*)
and the Just. — *Acts iii. 14.*

*Scripture Testimony to God the Father,
or to God absolutely.*

Scripture Testimony to Christ.

A God of truth, and without iniquity. — *Deut. xxxii. 4.*

I am . . . the Truth. — *John xiv. 6.*
Without sin. — *Heb. iv. 15.*

7.

In the beginning God created the heavens and the earth. — *Gen. i. 1.*

I am Jehovah that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by Myself. — *Isai. xlv. 24.*

The Lord hath made all things for Himself. — *Prov. xvi. 4.*

8.

Thou preservest them all. — *Neh. ix. 6.*

In Him we live. — *Acts xvii. 28.*

9.

The King of kings, and Lord of lords. — *1 Tim. vi. 15.*

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. — *Psa. cxlv. 13.*

10.

Thou, even Thou only, knowest the hearts of all the children of men. — *1 Kings viii. 39.*

11.

Shall not the Judge of all the earth do right? — *Gen. xviii. 25.*

12.

His kingdom ruleth over all. — *Psa. ciii. 19.*

7.

In the beginning was the Word. All things were made by Him. — *John. i. 1, 3.*

By Him were all things created, that are in heaven and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers:

All things were created by him and for him. — *Col. i. 16.*

8.

By Him all things consist. — *Col. i. 17.*

Because I live, ye shall live also. — *John xiv. 19.*

9.

King of kings, and Lord of lords. — *Rev. xix. 16.*

His dominion is an everlasting dominion . . . and his kingdom that which shall not be destroyed. — *Dan. vii. 14.*

10.

All the churches shall know that I am He that searcheth the reins and hearts. — *Rev. ii. 23.*

11.

We must all appear before the judgment seat of Christ. — *2 Cor. v. 10.*

12.

He is Lord of all. — *Acts x. 36.*

*Scripture Testimony to God the Father,
or to God absolutely.*

Scripture Testimony to Christ.

The Lord shall be king over all the earth. In that day there shall be one Lord, and his name one. — *Zech.* xiv. 9.

Thou whose name alone is Jehovah, art the most high over all the earth. — *Ps.* lxxxiii. 18.

13.

Upon the wicked He shall rain snares, (or quick burning coals,) fire and brimstone, and an horrible (or a burning) tempest. — *Ps.* xi. 6.

Vengeance is mine; I will repay, saith the Lord. — *Rom.* xii. 19.

The day of wrath and revelation of the righteous judgment of God. — *Rom.* ii. 5.

14.

Behold the Lord God will come with strong hand — His reward is with him. — *Isai.* xl. 10.

Thou renderest to every man according to his work. — *Ps.* lxii. 12.

15.

To whom then will ye liken God? — *Isai.* xl. 18.

Thee, the only true God (τὸν μόνον ἀληθινὸν Θεόν) [and Jesus Christ whom Thou hast sent.] — *John* xvii. 3.

* To us there is but one Lord Jesus Christ, by whom are all things, and we by Him. — *1 Cor.* viii. 6.

God hath given Him a name which is above every name. — *Phil.* ii. 9.

That in all things he might have the pre-eminence. — *Col.* i. 18.

13.

The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire,

Taking vengeance on them that know not God. — *2 Thess.* i. 7, 8.

And from the wrath of the Lamb, for the great day of His wrath is come and who shall be able to stand? — *Rev.* vi. 16, 17.

14.

Behold, I come quickly, and my reward is with me, to give

Every man according as his work shall be. — *Rev.* xxii. 12.

15.

The image of the invisible God. — *Col.* i. 15.

The express image of his Person. — *Heb.* i. 3.

* . . . His Son, Jesus Christ. This (person) is the true God (οὗτός ἐστιν ὁ ἀληθινὸς Θεός) and eternal life. — *1 John* v. 20.

*Scripture Testimony to God the Father,
or to God absolutely.*

16.

The Lord thy God, to him shalt thou
cleave. — *Deut. x. 20.*

Lord, Thou hast been our dwelling-
place for all generations. —
Ps. xc. 1.

From Me is thy fruit found. — *Hosea*
xiv. 8.

17.

Strengthen Thou me according to
Thy word. — *Ps. cxix. 28.*

18.

Lord, my hope is in Thee. — *Ps.*
xxxix. 7.

19.

The Lord did . . . set His love
upon you and choose you . . .
because the Lord loved you. —
Deut. vii. 7, 8.

The Lord's portion is His people. —
Deut. xxxii. 9.

20.

I, even I, am Jehovah, and beside
Me there is no Saviour.

— beside Me no Saviour —

— beside Me no Saviour —

— beside Me no Saviour —

— beside Me no Saviour —

— beside Me no Saviour —

Scripture Testimony to Christ.

16.

Abide in Me, and I in you. As the
branch cannot bear fruit except
it abide in the vine, no more
can ye except ye abide in Me,
. . . for without Me ye can do
nothing. — *John xv. 4, 5.*

17.

I can do all things through Christ
that strengtheneth me. — *Phil.*
iv. 13.

18.

Jesus Christ, which is our hope. —
1 Tim. i. 1.

19.

I have chosen you. — *John xv. 16.*

In my name, because ye belong to
Christ (*Χριστοῦ ἐστε*). — *Mark*
ix. 41.

20.

Jesus, for He shall save his people
from their sins. — *Mat. i. 21.*

Christ Jesus came into the world to
save sinners. — *1 Tim. i. 15.*

We believe that through the grace
of our Lord Jesus Christ we
shall be saved. — *Acts xv. 11.*

He is the Author of eternal salvation
unto all them that obey Him. —
Heb. v. 9.

He is able to save to the uttermost
those that come unto God by
Him. — *Heb. vii. 25.*

Jesus who delivered us from the
wrath to come. — *1 Thess. i. 10.*

*Scripture Testimony to God the Father,
or to God absolutely.*

— beside Me no Saviour —

— beside Me no Saviour —

Isai. xliii. 11.

21.

All flesh shall know that I am the
Lord thy Saviour,
And thy Redeemer,
The mighty one of Israel.

Isai. xlix. 16.

Let Israel hope in Jehovah . . .
and He shall redeem Israel from
all his iniquities (*καὶ αὐτὸς
λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν
τῶν ἁνομιῶν αὐτοῦ. LXX.) —*
Ps. cxxx. 8.

22.

With Thee is the fountain of life, in
thy light shall we see light. —
Ps. xxxvi. 9.

23.

He (Jehovah of hosts) will swallow
up death in victory. — *Isai. xxv.
8.*

I will ransom them from the power
of the grave; I will redeem
them from death: O death, I
will be thy plagues; O grave, I
will be thy destruction. — *Ho-
sea xiii. 14.*

Scripture Testimony to Christ.

Our Lord and Saviour Jesus Christ.
— 2 *Pet. iii. 18.*

Neither is there salvation in any
other, for there is no other name
under heaven given among men
whereby we must be saved. —
Acts iv. 12.

21.

* Our great God and Saviour Jesus
Christ,

Who gave Himself for us,

That He might redeem us from all
iniquity (*ἵνα λυτρώσεται ἡμᾶς
ἀπὸ πάσης ἀνομίας*). — *Tit. ii.
13, 14.*

22.

In Him (the Word) was life, and the
life was the light of men. —
John i. 4.

23.

Our Saviour Jesus Christ, who hath
abolished death. — 2 *Tim. i. 10.*
That through death He (Jesus)
might destroy him that had the
power of death, that is the devil,
and deliver them who through
fear of death were all their life-
time subject to bondage. — *Heb.
ii. 14, 15.*

If I were to ask you to select a passage from the Old Testament, which should declare most unequivocally the supreme majesty of God, could you name a more distinctive one than the following from Isaiah? Yet

illustrate this by other passages of Holy Writ, and see how all this glory appertains likewise to the only-begotten of the Father.

*Scripture Testimony to God the Father,
or to God absolutely.*

24.

There is no God else beside Me,
A just God and a Saviour:
There is none beside Me.

Look up to Me and be ye saved,

All the ends of the earth,

For I am God, and there is none
else.

I have sworn by myself, the word is
gone out of my mouth in right-
eousness, and shall not return,

That unto me every knee shall bow,
every tongue shall swear.

Surely shall one say, In the Lord,
have I righteousness,
And strength,

Even to him shall men come;

And all that are incensed against
him shall be ashamed.

In the Lord shall all the seed of Is-
rael be justified,
And shall glory.

Isai. xlv. 21-25.

Scripture Testimony to Christ.

24.

The Word was God. — *John i. 1.*

Jesus Christ the righteous; He is
the propitiation for our sins. —
1 John ii. 2.

Behold the Lamb of God, who taketh
away the sin of the world. —
John i. 29.

I shall give thee the uttermost parts
of the earth. — *Psa. ii. 8.*

Every one which seeth the Son and
believeth on him may have
everlasting life. — *John vi. 40.*

* We shall all stand at the judg-
ment seat of Christ; for it is
written, as I live, saith the Lord,
every knee shall bow to me,
and every tongue shall confess
to God. — *Rom. xiv. 10, 11.*

* In the name of Jesus, every knee
should bow of things in heaven,
and things in earth, and things
under the earth. — *Phil. ii. 10.*

The Branch — the Lord our right-
eousness. — *Jer. xxiii. 5, 6.*

Without me, ye can do nothing. —
John xv. 5.

I will draw all men unto me. —
John xii. 32.

The enemies of the cross of Christ,
whose end is destruction. —
Phil. iii. 18, 19.

He was raised again for our justifi-
cation. — *Rom. iv. 25.*

God forbid that I should glory save
in the cross of our Lord Jesus
Christ. — *Gal. vi. 14.*

*Scripture Testimony to God the Father,
or to God absolutely.*

25.

I, even I, am He that blotteth out thy transgressions for mine own sake. — *Isai. xliii. 25.*

Forgiving iniquity. — *Ex. xxxiv. 7.*

26.

Thou hast been . . . a refuge from the storm, a shadow from the heat. — *Isai. xxv. 4.*

27.

He maketh the storm a calm, so that the waves thereof are still. — *Ps. cvii. 29.*

28.

I have satiated the weary soul. — *Jer. xxxi. 25.*

29.

I will pour out My Spirit upon all flesh. — *Joel ii. 28.*

The Lord God and his Spirit. — *Isai. xlviii. 16.*

The Spirit of your Father. — *Mat. x. 20.*

30.

This is the love of God, that we keep his commandments. — *1 John v. 3.*

Thou shalt guide me with Thy counsel, and afterward receive me to glory. — *Ps. lxxiii. 24.*

Scripture Testimony to Christ.

25.

The blood of Jesus Christ his Son, cleanseth us from all sin. — *1 John i. 7.*

When He had by himself purged our sins. — *Heb. i. 3.*

Son, thy sins be forgiven thee. — *Mark ii. 5.*

26.

A man shall be . . . a covert from the tempest, . . . as the shadow of a great Rock in a weary land. — *Isai. xxxii. 2.*

27.

He arose and rebuked the winds and sea, and there was a great calm. — *Mat. viii. 26.*

28.

Come unto me all ye that labor, . . . and ye shall find rest to your souls. — *Mat. xi. 28, 29.*

29.

I will send the Comforter unto you. — *John xvi. 7.*

Spirit of Christ. — *Rom. viii. 9.*

The Spirit of his Son. — *Gal. iv. 6.*

He hath shed forth this. — *Acts ii. 33.*

30.

If ye love Me, keep my commandments. — *John xiv. 15.*

I will receive you unto myself. — *John xiv. 3.*

The glory which Thou hast given me, I have given them. — *John xvii. 22.*

*Scripture Testimony to God the Father,
or to God absolutely.*

31.

If I be a Master, where is my fear?
saith the Lord of hosts. — *Mal.*
i. 6.

Him shalt thou serve. — *Deut.* x. 20.

32.

Thy Maker is thine Husband: the
Lord of hosts is his name. —
Isai. liv. 5.

33.

By the grace of God, I am what I
am. — 1 *Cor.* xv. 10.

The grace of God that bringeth sal-
vation. — *Tit.* ii. 11.

34.

The love of God shed abroad in our
hearts. — *Rom.* v. 5.

Alive unto God (ζῶντας τῷ Θεῷ). —
Rom. vi. 11.

Them that love God. — *Rom.* viii.
28.

35.

Thy word have I hid in my heart. —
Psa. cxix. 11.

Thou shalt say, Thus saith the Lord
God. — *Eze.* ii. 4.

36.

Give ear, O Shepherd of Israel, thou
that leadest Joseph like a flock.
— *Psa.* lxxx. 1.

I will feed my flock, I will cause
them to lie down, saith the Lord
God. — *Eze.* xxxiv. 15.

Scripture Testimony to Christ.

31.

One is your Master, even Christ. —
Mat. xxiii. 8, 10.

Ye serve the Lord Christ. — *Col.* iii.
24.

32.

He that hath the bride, is the Bride-
groom. — *John* iii. 29.

The Bride, the Lamb's wife. — *Rev.*
xxi. 9.

33.

Be strong in the grace that is in
Christ Jesus. — 2 *Tim.* ii. 1.

By the grace of the Lord Jesus
Christ, we shall be saved. —
Acts xv. 11. (quoted above.)

34.

The love of Christ constraineth us
that we

Should live to him that died for us.
(ζῶσιν τῷ ἀποθανόντι.) — 2 *Cor.*
v. 14, 15.

If any love not the Lord Jesus Christ.
— 1 *Cor.* xvi. 22.

35.

Let the word of Christ dwell in you
richly. — *Col.* iii. 16.

I say unto you. — *Mat.* v. 22, 28, &c.

36.

Our Lord Jesus, that great Shepherd
of the sheep. — *Heb.* xiii. 20.

The chief Shepherd shall appear. —
1 *Pet.* v. 4.

I am the good Shepherd . . . there
shall be one flock (ποίμνη) one
shepherd. — *John* x. 14, 16.

*Scripture Testimony to God the Father,
or to God absolutely.*

The flock of God. — 1 *Pet.* v. 2.

I will seek that which was lost
(τὸ ἀπολωλός — *LXX.*) — *Eze.*
xxxiv. 16.

Jehovah is my Shepherd,

I shall not want:

He maketh me to lie down in green
pastures: He leadeth me beside
still waters. — *Ps.* xxiii. 1, 3.

37.

Whom Jehovah loveth, He correct-
eth. — *Prov.* iii. 12.

38.

God will render to them . . . eternal
life. — *Rom.* ii. 5, 7.

39.

Blessed is the man that trusteth in
the Lord, and whose hope the
Lord is. — *Jer.* xvii. 7.

The name of the Lord is a strong
tower. — *Prov.* xviii. 10.

40.

I will greatly rejoice in the Lord,
my soul shall be joyful in my
God: for He hath clothed me
with the garments of salvation.
— *Isai.* lxi. 10.

41.

That God may be all in all (τὰ
πάντα ἐν πᾶσιν). — 1 *Cor.* xv. 28.

Scripture Testimony to Christ.

My lambs, my sheep. — *John* xxi. 15,
16.

The Son of man is come to seek and
to save that which was lost
(τὸ ἀπολωλός). — *Luke* xix. 10.

The Shepherd . . . of your souls. —
1 *Pet.* ii. 25.

My sheep shall never perish. — *John*
x. 28.

The Lamb . . . shall feed them, and
shall lead them to living foun-
tains of water. — *Rev.* vii. 17.

37.

As many as I love, I rebuke and
chasten. — *Rev.* iii. 19.

38.

Be thou faithful unto death, and I
will give thee a crown of life. —
Rev. ii. 10.

39.

Blessed are all they that put their
trust in him. — *Ps.* ii. 12.
Christ in you, the hope of glory. —
Col. i. 27.

In his name shall the Gentiles trust.
— *Mat.* xii. 21.

40.

Jesus Christ whom, having not seen
ye love, in whom, though now ye
see him not, yet, believing, ye
rejoice with joy unspeakable
and full of glory, receiving the
end of your faith, even the sal-
vation of your souls. — 1 *Pet.*
i. 8, 9.

41.

Christ, all and in all (τὰ πάντα καὶ
ἐν πᾶσιν). — *Col.* iii. 11.

*Scripture Testimony to God the Father,
or to God absolutely.*

42.

God and our Father, to whom be
glory for ever and ever. Amen.
— *Gal.* i. 4, 5.

Scripture Testimony to Christ.

42.

Our Lord and Saviour, Jesus Christ:
to him be glory both now and
for ever. Amen. — 2 *Pet.* iii.
18.

Let us ponder these passages with prayer. Here Scripture asserts that the Father is eternal, and the Son eternal. Now, One who is from everlasting must needs be God. But there are not two Gods. Therefore the Son is one with God, and is God.

In like manner Scripture asserts that the Son, equally with the Father, is the first and the last; is omnipresent, immutable, almighty; is incomprehensible, absolutely holy, indefectible; is the Creator, Preserver, and Governor of all things in heaven and earth; is the Searcher of all hearts, the final Judge, and the Awarder of everlasting life and death. Now, One possessing such properties and fulfilling such offices, must needs be God. But there are not two Gods. Therefore the Son is one with God, and is God.

So, likewise, Scripture asserts that unto the Son equally with the Father his people are to cleave, in him to abide, from him to draw their strength, and on him to repose their hope and trust; that the Son, equally with the Father, is the alone Saviour and Redeemer of mankind; that looking up to the Son, equally with the Father, sinners are pardoned and souls are saved; that unto the supereminent Father, and equally unto the supereminent Son, every knee shall bow; that the Son, equally with the Father, is the righteousness and strength and rock, the Shepherd and the Master of his people; forgives sins, calms the

conscience, gives his holy Spirit, legislates for his people on earth, and will receive them to his glory; that the Son, equally with the Father, claims the supreme affiance of all, and is to those who believe in him the Author of unspeakable joy and everlasting salvation. Now, One who is the object of such ultimate confidence, homage, and delight, must needs be God. But there are not two Gods. Therefore the Son is one with God, and is God.

These Scriptures are amply sufficient to bear the weight of this most solemn conclusion, and I might with blessed expectation ask — “Dost thou now believe in the Son of God?” But abounding and independent evidence remains.

(2) For the appearances of Jehovah to the Old Testament saints, taken in connection with the assertion to Moses, “Thou canst not see my face Ex. xxxiii. 20. for there shall no man see me and live,” and with the parallel declaration of the New Testament, “No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared him,” John i. 18. sufficiently prove that He, who thus manifested himself, was the Lord Jesus.

Now Jacob says, “I have seen God face Gen. xxxii. 30. to face, and my life is preserved,” and this after wrestling all night long in tangible conflict with One now called a man, now the angel, now Hos. xii. 3, 4. God, now the Lord God of hosts. The Ex. xxiv. 10. elders saw the God of Israel. Unto Moses, Ex. xxxiii. 11. the Lord spake face to face, as a man speaketh with his friend. Joshua conversed with the ador-

Joshua v. 15, able captain of Jehovah's host. Manoah
cf. Ex. iii. 5.

Jud. xiii. 22. feared, saying, "We shall surely die, be-
cause we have seen God." Isaiah cries,

Isai. vi. 5. "Woe is me, for I am undone, . . . for mine
eyes have seen the King, the Lord of hosts."

Of the message then recorded, we are expressly told
John xii. 41. —These things said Esaias, when he saw His
(Christ's) glory, and spake of him.

These are only selected passages. There are many
others (compare Genesis xviii. 1, 2, with 17: Gen.
xxxi. 11, with 13: Gen. xlviii, 15, with 16: Exod.
iii. 2, with 4, 6: Exod. xiii. 21, with xiv. 19: Judges
vi. 12 with 14, 22 with 23) in which the one who
appears under the form of an angel or a man, is, in
the immediate context, declared to be God, or Jeho-
vah. Who, I ask, was this mysterious being? the
Angel, or Sent One: He whom the Lord calls "*my*
Ex. xxxiii. 14. *presence*:" the visible similitude of Jehovah:
Numbers xii. 8. an Angel of whom the Lord says, "Beware
of Him, and obey his voice—provoke him
Ex. xxxiii. 20, 21. not, for He will not pardon your trans-
gressions, for my name is in him?" This glorious
being was not God the Father, for no man hath seen
him at any time. But He is declared to be Jehovah
and God. Are we not compelled to acknowledge that
He was the Divine Word, the Son, the brightness of
His Father's glory, the express image of his person?
Therefore the Word is Jehovah God.

(3) This is further established by the consideration
that Scripture sanctions prayer to Christ, and com-
mands the highest adoration and worship to be paid
to him.

It was not God the Father, but God the Son with whom Abraham interceded for Sodom and Gomorrah. It was God the Son with whom ^{Gen. xviii. 23-33.} Jacob wrestled in prayer, for we are told—"he had power with God; yea, he had power with ^{Hosea xii. 3,} the Angel and prevailed," when he cried, "I ^{4.} will not let thee go, except thou bless me." It was God the Son, whose benediction he besought for his grandchildren, when he prayed, "The God which fed me, all my life long: the Angel which re- ^{Gen. xlviii. 15, 16.} deemed me from all evil, bless the lads." In all these instances, there is direct prayer to Christ.

Again, it was God the Son, called the Angel of Jehovah, whom Moses worshipped at the bush. It was God the Son, who appeared as a man, ^{Josh. v. 13.} before whom Joshua fell on his face and worshipped. It was God the Son whose glory Gideon feared, and to whom he built the altar ^{Jud. vi. 24.} which records that living prayer, Jehovah- ^{The Lord send peace.} shalom. It was God the Son, the angel of Jehovah, whose name was Wonderful, who rose in ^{Jud. xiii. 17-20.} the smoke of Manoah's sacrifice. It was God the Son, for "upon the likeness of the throne was the likeness of the appearance of a man ^{Eze. i. 26.} above upon it," before whom Ezekiel fell upon his face. In all these instances, we have direct worship paid to Christ.

Further we read expressly in the Gospel, that the Lord Jesus was again and again worshipped, and we never find that He refused this adoration. I cannot consent for a moment to relinquish this word "worship" on the demand of some* Unitarian writers, that

* Thus Dr. Channing writes in reply to this argument, "It is wonder-

it was only such reverent salutation as was by custom offered to those in authority. But at the same time this demand requires that we carefully and candidly investigate the instances of its occurrence. No one denies that the word translated worship (*προσκυνέω*) is often used in classical writers for humble and prostrate salutation. But the great question remains, what is its New Testament usage? I confess I was not prepared when I began my search for such preponderating proof of its almost universal application to Divine homage. The word occurs sixty times, and the noun formed from it (*προσκυνήτης*) once. The references are given below.* From which we arrive at this result, that

ful that this fallacy so often exposed should be still repeated. Jesus indeed received worship or homage, but this was not as adoration to the infinite God: it was the homage which, according to the custom of the age, and of the Eastern world, was paid to men invested with great authority, whether in civil or religious concerns." — Quoted by Dr. Gordon.

* On the use of the word *προσκυνέω* in the New Testament: —

Worship offered to God.

Mat. iv. 10, } Thou shalt worship the
 Luke iv. 8, } Lord thy God.
 John iv. 20–24, it occurs ten times
 including the noun — of the
 worship of the Father.
 1 Cor. xiv. 25, he will worship God.
 Rev. iv. 10, } worship him that liv-
 — v. 14, } eth for ever and
 — vii. 11, } ever.
 — xi. 16, } worshipped God.
 — xiv. 7, worship him that made
 heaven.
 — xv. 4, worship before Thee, O
 Lord.
 — xix. 4, worshipped God that
 sat on the throne.

Worship offered to Christ.

Mat. ii. 2, 8, 11, by the magi.
 — viii. 2, by the leper.
 — ix. 18, by the ruler.
 — xiv. 33, by the disciples after
 the storm.
 — xv. 25, by the woman of Tyre.
 — xx. 20, by Salome.
 — xxviii. 9, } by the women and
 — xxviii. 17, } by the disciples,
 after his resurrec-
 tion.
 Luke xxiv. 52, by the disciples as
 He ascended.
 John ix. 38, by the man born blind.
 Heb. i. 6, by all the angels.
 [These are two instances of a dis-
 tinct character:]

there are twenty-two instances in which it is used of worship offered to God the Father, or absolutely to God; and five of divine worship used intransitively; fifteen instances of worship to Jesus Christ; seventeen of idolatrous worship condemned, and two of human salutation. Of these two, moreover, in one, (Mat. xviii. 26,) the king to whom the worship is paid is evidently in his royalty a type of God: and immediately after, when the story represents a like transaction between fellow-men, the word *wor-*^{Mat. xviii. 29.}*shipped* is exchanged for *besought*. We are, therefore, virtually reduced to one solitary instance, and taking the New Testament for our guide, it would be as unnatural to deny, that divine worship is paid to Christ, as it would be just to accuse us of offering only human salutation to God, when we profess to worship him in his house, because we have lately addressed one of our civil magistrates as “the worshipful the mayor.”

Rev. xix. 10, }
— xxii. 9, } worship God.

Mark v. 6, by the possessed.
— xv. 19, worship offered in mockery.

Idolatrous worship repudiated.

Mat. iv. 9, }
Luke iv. 7, } worship of Satan.
Acts vii. 43, worship of figures.
— x. 25, human worship refused.
Rev. ix. 20, idolatry.
— xiii. 4, (twice) }
— xiii. 8, 12, 15, } worship of the
— xiv. 9, 11, } dragon, the
— xvi. 2, } beast or his
— xix. 20, } image.
— xx. 4, }
— xix. 10, } saintly or angelic
— xxii. 8, } worship refused.

Worship used intransitively.

John xii. 20, Greeks came up to worship.
Acts viii. 27, of the eunuch.
— xxiv. 11, of St. Paul.
Heb. xi. 21, of Jacob.
Rev. xi. 1, worshippers in the temple.
[There remain two instances in which it is used of allowed salutation to man:]
Mat. xviii. 26, by the unmerciful servant.
Rev. iii. 9, I will make them come and worship before thy feet.

But the proportion of instances only presents a part of the evidence. When this same homage, described by the same word (*προσκυνέω*) was offered to a man or angel, where it could possibly be misunderstood, as by Cornelius to Peter, or by John to his prophetic guide, the action was immediately rebuked, and the worship straightway diverted from the creature to the Creator.

Nor is this all: it is not only, that Jesus was worshipped, but the affections and petitions, which accompanied that worship, manifest, if not always distinct recognition of his true Godhead, at least, such humble dependence on his aid, as Divine aid, that if He were not God, he must needs have rectified so dangerous an approximation to idolatry. The leper not only worshipped him, but besought superhuman assistance:

Mat. viii. 2. “Lord, if thou wilt, thou canst make me clean.” The ruler not only worshipped him,

Mat. ix. 18. but implored his Divine interference—“My daughter is even now dead: but come and lay thy hand upon her, and she shall live.”* It

was after He had manifested his Godlike power in quelling the storm, that the disciples worshipped him,

Mat. xiv. 33. saying, “of a truth, thou art the Son of God.” He demanded the implicit confidence of the man born blind, ere he received his wor-

John ix. 38. ship. Natural love found utterance in that piercing prayer, when the woman of Tyre

Mat. xv. 25. worshipped him, saying, “Lord, help me.”

* The distinction betwixt such petitions, and the request to the apostles for assistance, (as Acts ix. 38,) is transparent, as Jesus in his own right, as the Messiah of God, wrought his mighty works; and they, utterly repudiating self-dependence, (Acts iii. 12,) wrought all in the name and by the power of Jesus Christ.

His resurrection power challenged, and compelled the adoring worship of the Marys and the Apostles: and the glory of the ascension warranted the homage they paid on Olivet. Mat. xxviii. 9. Luke xxiv. 52.

Nor are we confined to the word *worship*. What was it but trustful prayer, when the disciples in the storm fulfilled the Psalmist's description of tempest-tost mariners, "who cry unto the Lord in their trouble," by betaking themselves to Jesus, Ps. cvii. 28. "Lord, save us, we perish." What was it Mat. viii. 25. but prayer, when the two blind men implored a blessing no human power could bestow, crying, "Thou Son of David, have mercy on us." Mat. ix. 27. The reader will easily multiply examples of these supplications from the Gospel history.

Moreover, Jesus Christ inculcated prayer to himself. What petition could embrace a more glorious gift, than that, He would persuade the woman of Samaria to offer: — "Thou wouldst have asked of him, and He would have given thee living water; . . . John iv. 10 and 14. springing up into everlasting life." Again, He invites the weary and heavy laden to Mat. xi. 28. come to him for rest. How are we to come but by prayer? So he upbraids the John v. 40. Jews: "Ye will not come unto Me, that ye might have life." How were they to come, but by confiding prayer? Yes, confidence in a love, reliance on a power, dependence on a wisdom beyond that of our fellow-men and beyond our own — this is the soul of prayer, this is the essence of worship. But this trust He solicits for himself. "Let not your heart be troubled: ye believe in God, believe also in Me." John xiv. 1. And so of praise. You admit the

Divine homage to the Father, of the angelic song, "Glory to God in the highest." You must also admit the eucharistic tribute rendered, though by humble and human lips, when the multitudes cried, "Hosannah to the son of David! Blessed be he that cometh in

the name of the Lord, Hosannah in the
 Mat. xxi. 9. highest." For when the chief priests and

scribes were sore displeased, instead of rebuking this giving of thanks, He says, "I tell you if these should hold their peace, the stones would immediately cry

out. Have ye never read, out of the mouth
 Luke xix. 40. of babes and sucklings, thou hast perfected

Mat. xxi. 16. praise."

Again, what was the dying act of the protomartyr Stephen, but the truest adoration of the Son of God. Realize, I pray you, that scene. Stephen full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus, standing on the right hand of God, and said, "Behold I see the heavens opened, and the Son of man standing on the right hand of God." Then they cried out . . . and stoned Stephen invoking,* and saying, "Lord Jesus, receive my spirit." And he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge." And when he had said this, he fell asleep. The Holy Ghost, who had inspired David's devout affiance,

"Into thy hands I commit my spirit: thou
 Ps. xxxi. 5. hast redeemed me, O Lord God of truth,"
 and who had dictated Solomon's declaration,

Ecc. xii. 7. "the spirit shall return to God who gave it,"

—now, in the plenitude of his grace, prompted the dying martyr to pray not to God the Father alone, nor

* I need not remind the reader that the word *God* is not in the Greek.

to the Father through Christ, but to pray to Christ, worshipping him with his latest breath as very and eternal God.

Again, St. Paul addresses prayer to God the Father, and to the Lord Jesus Christ, without respect to order of names : —

<p>Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. — 1 <i>Thess.</i> iii. 11.</p>	<p>Now our Lord Jesus Christ himself, and God, even our Father, comfort your hearts. — 2 <i>Thess.</i> ii. 16, 17.</p>
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Here is express and direct supplication, so that we need not marvel this was one distinctive name of Christian believers — “all that in every place call upon (*ἐπικαλουμένοις*) the name of Jesus Christ our Lord.” ^{1 Cor. i. 2.}

The testimony from (*ἐπικαλέομαι*) here, and generally translated, “call upon,” is most convincing, when compared with the Septuagint usage of the word ; for it is the ordinary term for the sacred invocation of God ; as, to take one example out of multitudes, “The Lord is nigh unto all them that call him, to all that call upon him in truth.” It is ^{Ps. cxlv. 18.} employed in the New Testament for prayer to God the Father, “If ye call upon the Father, &c.” It describes such spiritual worship ^{1 Pet. i. 17.} that, whether offered to the Father, or to the Son, salvation is indissolubly connected with it, — “Who-^{Acts ii. 21.}soever shall call upon the name of the Lord, shall be saved.” And yet it is, without a shadow of a doubt, applied to the invocation of the Lord Jesus — “all that call on thy name,” ^{Acts ix. 14,} “them which called on this name,” and, for ^{21.}

the context compels us to interpret the following words of Christ, “the same Lord over all, is rich unto all, that call upon him.”

Before we pass on, let us ponder that declaration of St. Paul, with regard to his crucified Lord — “God hath highly exalted him, and given him a name which is above every name, that in the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Regard this fact as you will, refine it as you may, spiritualize it to the utmost, if Jesus were man only, it would prefigure the universal exaltation of a creature. The mighty suasion of a creature’s name, would bring every intelligent being to his knees, from the highest archangel to the feeblest saint: the name of a creature would swell the tide of celestial adoration, and tremble on the lips of the contrite penitent: and the supremacy of a creature would overshadow heaven, and earth, and hell. Could this tend to the glory of God the Father? Nay, verily. That name, which is above every name, is Christ’s, with emphatic propriety, “God, our Saviour.”

The latest revelation of Scripture confirms this truth, beyond contradiction. Is it Divine worship of the Father, when St. Peter, having prayed the God of all grace to perfect, stablish, strengthen, and settle his people, closes his solemn prayer, with the equally solemn doxology, “To Him, be glory and dominion, for ever and ever. Amen.” You admit it, you call it “adoration to the infinite God.” Only be consistent. John, in Patmos, cries, “Unto

Rom. x. 12.

Phil. ii. 9-11.

1 Pet. v. 11.

him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.” The Rev. i. 5, 6. words both in Greek and English, are identical ; the adoration is the same ; and the Beings worshipped — the God of all grace, and the Compare also the doxology to Christ, 2 Pet. iii. 18. bleeding Saviour — are one indivisible Jehovah.

And when the veil is drawn aside in the celestial temple, what is, I pray you, the nature of their worship ? O Spirit of the living God, engrave this transparent evidence on every doubting heart ! “ The four living creatures and the four-and-twenty elders fell down before the Lamb, having Rev. v. 8-14. every one of them, harps and golden vials, full of odors, which are the prayers of saints, and they sung a new song, saying, ‘ Thou art worthy to take the book and to open the seals, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God, kings and priests, and we shall reign on the earth.’

“ And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the elders, and the number of them was ten thousand times ten thousand and thousands of thousands, saying, with a loud voice, ‘ Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.’

“ And every creature which is in heaven, and on the earth, and under the earth, and such as are in the

sea, and all that are in them heard I saying, ‘Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb, for ever and ever.’

“And the four living creatures said, ‘Amen.’ And the four-and-twenty elders fell down, and worshipped him, that liveth for ever and ever.”

This testimony is guarded on every side. You have first, the redeemed adoring the Lamb only, with prostrate adoration. Then numbers without number of the angels, adore the Lamb likewise. Then the whole universe, in similar adoration bless both the eternal Father and the Lamb. And, lastly, there is the expressive echo of praise to the eternal Father alone. You cannot say it is not the highest worship, for once it is offered to the Eternal alone.* You cannot say it is offered to the Father alone, for once the Lamb is united with the Father. You cannot say it is offered to the Father only through the Son, for twice it is offered alone to the Lamb that was slain. It is the utmost homage heaven can pay. The spirits of the just made perfect have no higher tribute to give. The angels of light can offer no more exhaustive ascription of their devotion. No vision that you could have conceived, no language that you could have employed, could more distinctly authorize our rendering to Christ the highest and the deepest adoration, seraphic love, confiding trust, everlasting praise.

* Or if, as is the most probable reading, you omit, with Tregelles, in v. 14, the words, “Him that liveth for ever and ever,” the worship is addressed absolutely to the Deity. It will scarcely be believed, that those who have refused to admit adoration in (*προσκυνέω*) when applied to Jesus Christ, have objected that here the self-same word is applied only to the Father.

I have dwelt the longer on this portion of my argument, for this is, of itself, sufficient to set the question at rest for ever, when we remember that Jesus Christ himself, gathering up the testimony of Scripture, says, “It is written, thou shalt worship (*προσκυνέω*)^{Mat. iv. 10.} the Lord thy God, and Him only shalt thou serve.” But we have seen that the highest worship and service on earth, and in heaven, is rendered to the Son. Therefore, He is the Lord our God.

(4) Once more this truth is proved, by the conjunction of the name of the Lord Jesus with that of our heavenly Father, in offices where the association of the Creator with his creature, would confound the infinite distinction betwixt God and man.

This evidence, though somewhat of a circumstantial and incidental character, is, from the exceeding solemnity of its use in the New Testament, peculiarly conclusive. The combination of the name of the Most High with one subordinately employed in the evident capacity of his servant, is of easy explanation: though even this is rare in Scripture: but the conjunction of the infinite God, with one co-ordinately engaged in manifest equality of rank, is utterly inexplicable on the Unitarian hypothesis. Examples will most readily illustrate my meaning: —

“Go ye, and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.”^{Mat. xxviii. 19.} Is it, for a moment, conceivable, that He who sees the end from the beginning, and knew that this would be the standard formula of Christian baptism, would suffer that in this most solemn rite, the name of a creature with a de-

rived being, should coalesce into his own name, which alone is Jehovah, the increate Father?

“He that loveth me shall be loved of my Father, and I will love him: and will manifest myself unto him. . . . If a man love me he will keep my words, and John xiv. 21. my Father will love him, and we will come 23. unto him, and make our abode with him.”

The love of the Father and of the Son is represented as an equal privilege,—the access of the Father and of his Son to the soul of the obedient believer is a common access,—and the indwelling of the Father and of the Son a combined habitation. What created being could use such language? It warrants the parallel declaration of St. John’s Epistle, “Truly our fellowship is with the Father and with his 1 John i. 3. Son Jesus Christ,” but it obliges us, at the same time to confess, that Jesus, in saying God was His Father, made himself equal with God.

“This is life eternal to know Thee the only John xvii. 3. true God, and Jesus Christ whom thou hast sent.” Compare with this — “Grace and peace be multiplied unto you, through the knowledge 2 Pet. i. 2. of God, and of Jesus our Lord.” If Jesus Christ were only an angelic or human prophet, revealing the Father, is it credible that the intimate heart-knowledge of the expositor should be put on the same level with the knowledge of God, as equally essential to the life of the soul, and equally indispensable for the sustenance of that life?

Again, I take up the Epistles. The prefaces are most suggestive, whether you regard the embassy of the writers, or the designation of the church addressed, or the benediction implored.

As to the commission by virtue of which they acted, you find almost every combination employed:—

“Paul, a servant of God, and an apostle of Jesus Christ.” Tit. i. 1.

“James, a servant of God, and of the Lord Jesus Christ.” James i. 1.

“Peter, an apostle of Jesus Christ.” 1 Pet. i. 1.

“Simon Peter, a servant and an apostle of Jesus Christ.” 2 Pet. i. 1.

“Jude, the servant of Jesus Christ.” Jude 1.

“Paul, an apostle, . . . by Jesus Christ, and God the Father, who raised him from the dead.” Gal. i. 1.

Would not this interchangeable variety, if Christ were man only, confuse every reverential distinction betwixt the Creator and the creature? Though here the difference betwixt the loftiest monarch and his lowliest subject sinks into nothing, can you imagine an earthly plenipotentiary sent forth, now styling himself “a servant of the emperor and an ambassador of the chancellor;” now “a servant of the emperor and of the chancellor;” now “an ambassador of the chancellor;” now “a servant and an ambassador of the chancellor;” now “the servant of the chancellor;” now “an ambassador (sent) by the chancellor and by the emperor?” Who would not think that the imperial supremacy was greatly compromised by such language? And yet, there the distinction to be observed is only between two men of equal nature, though unequal rank. But no distinction is drawn in this celestial commission:—Is not then the original authority equal?

The designation of the churches addressed, is also perfectly unrestricted:—

1 Cor. i. 2. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus."

Eph. i. 1. "To the saints which are at Ephesus, and to the faithful in Christ Jesus."

Phil. i. 1. "To all the saints in Christ Jesus, which are at Philippi."

"Unto the church of the Thessalonians, *which is*
1 Thess. i. 1. in God the Father, and in the Lord Jesus
2 Thess. i. 1. Christ." Also, "The church . . . in God
our Father, and the Lord Jesus Christ."

It is to these two last descriptions of the Thessalonian church, I would especially direct your attention. Was then their spiritual status equally, indiscriminately consistent in the Father and the Son? Then to that church the Father and the Son were equally the Rock of their salvation.

And to complete the evidence, the benediction besought by the great apostle of the Gentiles is almost invariably in these words:—*

"Grace be unto you, and peace from God our Father and the Lord Jesus Christ."

Why this mutual derivation of spiritual blessing from the Father and the Son? Surely, because equally in the Father and in the Son have we eternal life.

I might also adduce the prayers (quoted p. 87.)
1 Thess. iii. 11. where, without regard to precedence of names, blessings are implored from God the Father,

* I may mention, in passing, there is a remarkable addition in the apostolic Epistles to Timothy and Titus. All the others that bear the name of Paul, begin with 'Grace and peace;' these have a most gracious enlargement, 'Grace, *mercy*, and peace.' He who knew so well a minister's heart, interlined, as it were, his usual salutation-prayer, with *mercy*. How precious a word to ministers! And never more precious, than when treating of the awful mysteries of the faith.

and the Lord Jesus Christ himself, as co-^{2 Thess. ii. 16,}
equal in their power to grant the petition^{17.}
urged.

But I hasten to that wondrous benediction which has dropped, as the gentle dew from heaven, upon the church of Christ for eighteen centuries — “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”^{2 Cor. xiii. 14.}

Consider, I pray you, in the baptismal and in this benedictory formula, the meaning for which those who insist on the mere humanity of Jesus Christ contend. The first, as expounded by them, would run thus:—

Baptizing them into the name of the Father, and of an exalted man, and of a certain influence of the Father.

The second would be thus interpreted:—

The grace of a creature, and the love of the Creator, and the communion of creative energy, be with you all. Amen.

Your reason and conscience alike, refuse to believe that this inextricable confusion betwixt God and man, between a person and an abstraction, is sanctioned by Scripture. And then in 2 Cor. xiii. 14, why this notable change of the order observed in Mat. xxviii. 19, if not to show that “in this Trinity, none is afore or after other, none is greater or less than an-^{Creed of S. Athanasius.} other?” These two verses, pondered and prayed over, seem to me sufficient to decide the controversy for ever.

But if further testimony is needed, we have that of every creature in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are

in them, who cry without intermission and without pause, and therefore without the possibility of any distinction (as between the *dulia* and *latria* of the Romanists) being drawn in their adoration — “Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever.”

Rev. v. 13.

And, finally, of the glory of the heavenly Jerusalem, we read, “I saw no temple therein, for the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.”

Rev. xxi. 22, 23.

Why (I press the question on your conscience) this coequal and coöperating glory of the Lamb with the omnipotent God? Could you substitute any created man or angel for His excellent Name? Never. For He alone, in the unity of the Holy Ghost, is One with God, and is God. The Lord, of his infinite mercy, grant that I who write, and they who read these pages, may stand with that palm-bearing multitude of the redeemed, who have washed their robes, and made them white in the blood of Jesus, and who cry aloud evermore, “Salvation to our God who sitteth on the throne, and unto the Lamb.”

Rev. vii. 10.

(5) It remains that we consider the explicit assertions that Jesus Christ is Jehovah and God.

These assertions are neither few, nor obscure. But I would venture again to remind my readers, that the momentous inquiry in which we are engaged is no mere intellectual problem, to be grasped by the power of human reason, and to be solved by the skill of hu-

man analysis: for "that no man can say that Jesus is the Lord, but by the Holy Ghost." ^{1 Cor. xii. 3.}

And I would ask them to lift up their hearts with me, that the Spirit of truth may guide us into all truth, that He may glorify Jesus, and that He may take of the things of Christ, and show them ^{John xvi. 13, 14.} unto us.

"The title JEHOVAH is the grand, the peculiar, and the incommunicable name of God. It neither is applied to any created being throughout the Scriptures, nor can be applied in reason, for it imports the necessary, independent, and eternal existence of the Most High. Of the infinite, self-existent essence implied by this name, it is impossible for us to form a full and adequate idea;—because we and all other creatures have but a finite derivative essence. Our sublimest notions of such uncircumscribed existence must fall infinitely more short of the truth, than the smallest animalcule or atom floating in the air of the vast dimensions of universal nature. We could not even have conceived anything of the peculiarities, which this name teaches us of the Almighty; if He had not been pleased to reveal himself under it, and to declare those distinguishing peculiarities to us. Jehovah, Ehjah, and Jah, are names expressive of the incommunicable essence; not names of office. The word Jah, stands simply for the Divine essence, or for Him who is, and who necessarily must be. The name Ehjah, occurs nowhere but in Ex. iii. 14, and means not only Him who necessarily is, but who necessarily will be. It regards the future Eternal, and demonstrates the immutability of the Divine existence. The title Jehovah, includes the past, the present, and the future Eternal; that is, according

to our conceptions, for all things and every division of that duration which we understand by time, are present with him though successive to us. Thus the inspired apostle, finding no word in Greek to represent the idea of the Hebrew, uses a periphrasis or comment on the word, and expresses the name Jehovah by ‘He that is, that was, and that is to come.’ The word Jehovah (which contains the other two) imports in itself an independent essence; and it denotes to us and to the whole creation, both the source of life and the continual maintenance of it.”

Serle's *Horæ Solitariae*.

Now we find certain prophetic declarations in the Old Testament regarding Jehovah fulfilled, as ruled by the New Testament, in Christ Jesus. This is, perhaps, the most conclusive evidence that could be adduced — an inspired interpretation of an inspired text — so that, if I may adopt the apostle's words, “by two immutable things in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.”

Heb. vi. 18.

The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah! make straight in the desert a highway for our God. — *Isai. xl. 3.*

This is He that was spoken of by Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord. — *Mat. iii. 3.*

Now John Baptist's voice, without controversy, was heard in the wilderness, preparing the way for Christ. Therefore, Christ is Jehovah, our God.*

Sanctify Jehovah of hosts himself, and let him be your fear, and let him be your dread, and He shall

Unto you, therefore, which believe, He (Christ) is precious; . . . but a stone of stumbling, and a

* So it results from a comparison of Luke i. 76, and Mat. xi. 10, that Jesus Christ is the Lord and the Highest. Cf. Jones, p. 4.

be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel. — *Isai. viii. 13, 14.*

The stone of stumbling, as Isaiah affirms, is “Jehovah of hosts himself,” but as St. Peter interprets it, (for he is referring to what is contained in the Scripture, v. 6,) this stone is Christ. Therefore, Christ is Jehovah of hosts himself.

And I (Jehovah, which stretcheth forth the heavens, &c. *see ver. 1*) will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication, and they shall look upon me whom they have pierced. — *Zech. xii. 10.*

And again, another Scripture saith, “they shall look on him (Christ) whom they pierced.” — *John xix. 37.*

The prophet declares the One who is pierced is Jehovah speaking of himself, but according to St. John’s inspired interpretation, Christ crucified is here predicted. Therefore, Christ is “Jehovah, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.”

Mine eyes have seen the King, Jehovah of hosts. — *Isai. vi. 5.*

These things said Esaias, when he saw his glory, and spake of him. — *John xii. 41.*

The message recorded determines the occasion to be the same. Therefore, Jesus Christ, of whom the inspired apostle is speaking, is Jehovah of hosts, before whom the seraphim veiled their faces in lowliest adoration.

I (Jehovah) have sworn by myself that unto me every knee shall bow, every tongue shall swear. — *Isai. xlv. 23.*

We shall all stand at the judgment seat of Christ: for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. — *Rom. xiv. 11.*

St. Paul incontrovertibly establishes his assertion, that we shall stand at the judgment seat of Christ, by this solemn oath of Jehovah, recorded by Isaiah. Therefore, Christ is Jehovah, who says, (ver. 21,) “There is no God else beside me, a just God and a Saviour: there is none beside me.”

When we remember the solemn protest of Him who calls himself the Jealous God — “I am Jehovah; that is my Name: and my glory will I not give to another,” — and when we reflect on the awful judgments denounced on those who render to the creature the supreme worship due to the Creator, the above comparison of Scripture with Scripture, wherein the Holy Ghost interprets, explains, and applies his own language, presents the most irrefragable proof that Jesus Christ is the Eternal, Increate, Alone, Jehovah of hosts, the Highest, the Lord our God.

And here may be the most convenient place to introduce a few remarks on the witness we derive from the word “Lord.” No doubt it is often used by classical, and sometimes by the sacred writers, as a human appellation. But then the facts remain, that it is the word, equivalent to Adonai, which the Jews, through their reluctance to pronounce the awful name Jehovah, continually employed as its synonyme; that it is the word by which Jehovah is uniformly translated by the Septuagint, even in Exodus vi. 3; and further, that standing by itself in the New Testament, it designates in multiplied passages the Infinite Father. We must look, therefore, broadly to its general use by Christ and his apostles. And what is the result? The word (Κύριος) occurs 737 times in the New Testament — of these, in 18 instances it is confessedly applied to man

or men. In 54 instances it appears in the discourses and parables of Christ, where the master described as Lord represents or typifies the Father or Himself: and in 665 cases, the vast remainder, it is applied indiscriminately to the Eternal Father or to the Son. Lists of the first two classes are given below.* Now of these eighteen instances with scarcely an exception, was there the remotest possibility of Divine worship being intended to the party thus designated? Indeed, in twelve of these cases, the word is in the plural. But what of those very numerous instances in which it is applied to Jesus Christ? Therein He is described as

* Instances in which the word *κύριος* occurs in the discourses and parables of the Gospels, where the Lord, master, or householder represents or typifies God the Father, or God the Son:—

Mat. vi. 24: x. 24, 25: xiii. 27: xviii. 25, 26, 27, 31, 32, 34: xx. 8: xxi. 30, 40: xxiv. 45, 46, 48, 50: xxv. 18–26, ten times.

Mark xii. 9: xiii. 35.

Luke x. 2: xii. 36–47, seven times: xiii. 8: xiv. 21, 22, 23: xvi. 3, 5, 5, 8: xix. 16, 18, 20, 25: xx. 13, 15.

John xiii. 16: xv. 15, 20.

I was in some doubt whether to add to this list—

Mat. xxv. 11: Luke xiii. 25:

but in these addresses the parable seems almost lost in the reality.

Instances in which the word *κύριος* is used of man:—

Mat. xxvii. 63, by the Jews to Pilate. Luke xix. 33, of the *owners* of the colt.

John xii. 21, by the Greeks to Philip.

Acts xvi. 16, 19, *masters* of the damsel.

— xvi. 30, by the jailer to Paul and Silas.

— xxv. 26, by Festus, of Augustus.

1 Cor. viii. 5, lords many.

Gal. iv. 1, of the heir.

Eph. vi. 5, 9. } of masters.

Col. iii. 22: iv. 1, }

1 Tim. vi. 15, [Lord] of lords.

1 Pet. iii. 6, by Sara, of Abraham.

Rev. vii. 14, by John to the elder.

— xvii. 14: xix. 16, [Lord] of lords.

Now it is trifling with this question to assert that the passages adduced in the *second column*, invalidate all the proof to be derived from the hundreds of passages in which Jesus Christ is called Lord, and as Lord is believed in, served, and worshipped. The servant of a nobleman who addresses him as “my lord,” does not confound his duty to his master and his God.

Acts x. 36. "Lord of all:" as the Lord, even Jesus, He
 ix. 17. appeared to Saul in vision: as the Lord, St.
 2 Cor. xii. 8, 9. Paul besought him to remove his thorn in
 1 Cor. xv. 47. the flesh: He is declared to be the second
 man, the Lord from heaven: and as the Lord, the
 righteous judge, He will give a crown of
 2 Tim. iv. 8. righteousness to all them that love His ap-
 pearing. Now to one thus described as Lord, seeing
 that the name is applied to the Father and the Son
 indiscriminately, so that, in many places, the difficulty
 is very great of knowing whether the Eternal Father
 or the Lord Jesus Christ be intended, the risk of
 ascribing Divine worship would be imminent indeed.
 The collation of two passages from the Old, with two
 passages from the New Testament, seems to clinch the
 argument:—

Hear, O Israel, the LORD our God	There is one Lord (<i>εἰς Κύριος</i>).—
is one LORD (<i>Κύριος ὁ Θεὸς ἡμῶν</i> ,	<i>Ephe. iv. 5.</i>
<i>Κύριος εἰς ἐστὶ—LXX.)—Deut.</i>	
vi. 4.	

And the LORD shall be king over	To us . . . there is . . . one Lord
all the earth. In that day, there	(<i>εἰς Κύριος</i>) Jesus Christ, by whom
shall be one LORD, and his name One	are all things, and we by him. — 1
(<i>Κύριος εἰς καὶ τὸ ὄνομα αὐτοῦ ἓν—</i>	<i>Cor. viii. 6.</i>
<i>LXX.)—Zech. xiv. 9.</i>	

Here the apostle uses the very words to which the Jews clung with such tenacity, as establishing the fundamental truth of the Unity of God; and adapting the very words of the common version, the Septuagint, applies them to Jesus Christ. There appears, therefore, in this name of Christ, *as used in the New Testament*, explicit declaration that He is the Eternal Jehovah.

As a link of connection between the testimony of the Old and New Testament to the person of the Messiah,

I would now entreat the reader's calm and prayerful consideration of the first two chapters of the Epistle to the Hebrews. St. Paul is proving the preëminence of Christ over all other prophets, and the essential difference betwixt his and the angelic nature. If exorbitant views of his Divine dignity had crept into the church, here, at least, we should look for the correction of error, and for definition of the truth. And how then is He described?

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom He hath appointed heir of all things, by whom also He made the worlds.”

Or “in many fragments”
πολυμερῶς,
little by little.
Cf. 1 Cor. xiii. 9,
ἐκ μέρους.

“Who, being the brightness of his glory, and the express image of his person, (*ὑποστάσεως*) and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

“For unto which of the angels said He at any time, ‘Thou art my Son, this day have I begotten thee?’ And again, ‘I will be to him a Father, and he shall be to me a Son.’ And again, when He bringeth in the first-begotten into the world, He saith, ‘And let all the angels of God worship him.’

“And of the angels, He saith, ‘Who maketh his angels spirits, and his ministers a flame of fire.’

“But unto the Son *He saith*, ‘Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteous-

ness and hated iniquity ; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.' And Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of thy hands ; They shall perish, but Thou remainest, and they all shall wax old as doth a garment ; and as a vesture shalt Thou fold them up, and they shall be changed ; but Thou art the same, and thy years shall not fail." *

Heb. i. 1-12.

I would only here again remind you, we have a Divine interpretation of the Divine Scriptures. Whatever be your preconceived view of these verses, the apostle, writing as he was moved by the Holy Ghost, adduces them as *proof texts* of the glory of Christ. In the following chapter, we find this wonderful Saviour

made a little lower than the angels, for the suffering of death, perfected through suffering, taking part of flesh and blood, in all

Heb. ii. 9, 10.

things made like unto his brethren, having suffered, being tempted : but in these verses

Heb. ii. 14, 17, 18.

I have quoted, how transcendent his Majesty ! The goodly fellowship of the prophets were his forerunners. The innumerable company of angels are his worshippers. He is seated on the everlasting throne. He is the only-begotten Son of the Father. He is addressed as God. He is adored as the immutable, immortal Jehovah. I feel any attempt to enforce this evidence may mar its impressive grandeur, and I can only pray that the word of God may here be quick and powerful, and sharper than any two-edged sword, in the hand of the Almighty Spirit of God.

* The most severe criticism has not really brought one sustained objection against the received version.

I might well close this part of my argument here. Scripture declares that our God, whose name alone is Jehovah, is One Jehovah, and is jealous of his own attributes and of our confidence. In a word, we rest on God. At the same time, Scripture declares that all these Divine attributes belong to Jesus Christ, who claims equal adoration and equal trust, as being himself Jehovah, our God and Saviour. Our faith centres on Jesus Christ. Christ is all, and in all, to the Christian. In a word, we rest on Christ. Here is our Rock, *inexpugnabile saxum*. You cannot add to its security, for it is impregnable. You cannot increase its stability, for it is immovable. You cannot make absolute certainty, more certain. Nevertheless, many express assertions remain. And if I may return to my former illustration from trigonometry, in the solution of a triangle if a side be measured and two angles be observed, nothing can add to the perfect certainty with which a mathematician tells you the number of degrees in the third angle, and the length of the remaining sides. Nothing would increase his assurance. His conclusion is demonstrably true. Still, if an independent observer could tell you the measurement of those parts which were the object of algebraic investigation, the fact of their precise coincidence, which of course and of necessity appears, is a further proof with what security you may always rest on the results of mathematical science. I would then, draw into a brief compass, some few of these positive deductions. They state expressly what other Scriptures prove demonstratively.

Let us then humbly weigh that passage, against which, skeptical criticism has directed its fiercest attacks, but from which they have all recoiled, and which

stands impregnable as ever, a rock foundation for the faith of the humble believer.

“In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God: all things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. . . . He was in the world and the world was made by him, and the world knew him not . . . And the Word was made flesh and dwelt among us, and we beheld his glory (the glory as of the only-begotten of the Father,) full of grace and truth. . . . No man hath seen God at any time: the only-begotten Son which is in the bosom of the Father, He hath declared him.”*

John i. 1-4.
verse 10.
verse 14.
verse 18.

If anything of man could add strength to this Divine testimony to Jesus, it would be the fact of Philo, a Jew of Alexandria, contemporary with Christ, but manifestly ignorant of his history, describing the Divine Word, as the Son of God, the First Begotten, the Image of God, the Angel, a second God, the in-

* I earnestly commend to the reader to weigh Dr. Pye Smith's lucid exposition of this passage, and pray that the question he puts into the lips of the sincere Unitarian, may be applied with Divine power.—“Am I not inwardly sensible that in my attempts to frame an interpretation of this paragraph, which may wear at all the semblance of consistency, I am rowing against the stream; I am putting language to the torture; I am affixing significations to words and phrases, which all my efforts can scarcely keep me from exclaiming that they could never have been in the contemplation of the original writer? Have I not then awakening reasons for the suspicion that I have not framed my opinions with that close and faithful investigation, which the solemn greatness of the case requires? Am I not bound to review the whole subject in the sight of the all-seeing God, and under the sense of my accountableness to him as the author and revealer of truth?”

strument of Deity in the creation, the High Priest and Mediator, perfectly sinless himself, and the fountain of virtue to men : and of St. John adopting this self-same name, as one indicative of the Messiah, and understood by those who should read his Gospel. But Scripture is its own best interpreter. And this same apostle, writing in after years of the advent of Christ, says, "He was clothed in a vesture dipped in blood, and his name is called the Word of God." Rev. xix. 13.

Christ then, is the Word, Christ is the Creator, Christ is God. This introduction to his Gospel was, I doubt not, constructed by the inspired apostle to be a bulwark against every doubt, and accordingly, for near two thousand years,

"as a tower of strength,
Which stood four-square to every wind that blew,"

it has kept the hearts of innumerable believers in perfect peace.

There is another passage I cannot pass over, though space forbids me to enter into it fully, John v. 17-29; when, the Jews having accused our Lord of making himself equal with God, because He said God was his Father, instead of protesting against their construction of his words, which, if only a man, He would have done with indignation and abhorrence, He proceeded, while acknowledging the subordination of his mission as man, to set forth the original and essential supremacy of his person as God. For if the Son doeth all things what things soever the Father doeth : verse 19.
if the Son quickeneth whom He will : if the verse 21.
dead shall hear his voice and live : if he executes verse 27.
judgment on the universe : if all men must verse 23.
honor the Son, even as they honor the

Father: then is He equally Almighty: equally the communicative fountain of life: equally God who alone can raise the dead: equally the Omniscient who alone can judge an assembled world: and equally the centre of universal homage and adoration.

I proceed to the utterance of Thomas, when the permitted touch of his risen Saviour scattered the dark clouds of unbelief — “My Lord and my God!” I know that it has been alleged that this was an exclamation of surprise, addressed to God the Father: but I can hardly believe any earnest seeker after truth can thus be baffled. No one who knows the language of the heart, can here misinterpret it. The apostle had given up all for Jesus Christ: his master had been seized, and crucified, and buried: and Thomas’s faith was sorely tried. But now his Lord stood before him — he could doubt no more; and “he answered and said,” (not without reason is the word “answered” here inserted — the words were addressed as an answer to One who stood his proven Saviour before him: — it was the deep response of the heart of Thomas to Christ) “he answered and said, ‘My Lord and my God!’”

I append other passages with a few brief remarks of the most learned and impartial critics: —

“Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.” — Rom. ix. 5.

“Every Greek scholar must admit, that the fair and just construction of the sentence is that which is generally received.” — P. Smith, vol. ii. p. 683.

Col. ii. 9, — “For in him dwelleth all the fulness of the Godhead bodily.”

“*The Godhead*, i. e. Deity, the essential being of

God — *bodily*, i. e. manifested corporeally in his present glorified body. Before his incarnation, it dwelt in him as the λόγος ἄσαρκος, but not σωματικῶς, as now that He is the λόγος ἐνσαρκος.” — Alford.

Eph. v. 5, — “The kingdom of [him who is] Christ and God (ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ).”

“Not only the principle of the rule and the invariable practice of the New Testament with respect to Θεός, and all other attributives, compel us to acquiesce in the identity of Χριστοῦ καὶ Θεοῦ, but the same truth is evinced by the examination of the Greek fathers” . . . Middleton, quoted by P. Smith, who says, “If this text had no relation to any controversy, and were judged of solely by the common law of Greek construction, no person would ever have disputed the propriety, or rather necessity, of considering the two concluding nouns as referring to one and the same object.”

Titus ii. 13, — “the glorious appearing of our great God and Saviour, Jesus Christ.”

Cf. Scholefield’s note in his “Hints.” Middleton says, “If here the sacred writer did not mean to *identify* the ‘great God and the Saviour,’ he expressed himself in a manner which [could not but] mislead his readers.” — Quoted by P. Smith.

2 Pet. i. 1, — “the righteousness of our God and Saviour, Jesus Christ, (ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ :)” for construction compare the expression a little below, — (v. 11,) “the everlasting kingdom of our Lord and Saviour Jesus Christ (τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ).” *

* If the Unitarians insist that both the Father and the Son are intended in these three passages, granting for a moment this were possible, then as an *argumentum ad seipsum*, all the force of the previous section (4) applies,

And lastly, 1 John v. 20, — “ We are in him that is true, in his Son Jesus Christ. This (person) is the true God, and eternal life.”

“ The circumstance which, in my mind, places the matter beyond dispute is, that the same person is here most evidently spoken of as ‘ the true God and ETERNAL LIFE.’ It will be granted that a writer is the best interpreter of his own phraseology. Observe, then, the expression which he uses in the beginning of the Epistle. ‘ The life was manifested, and we have

seen it, and shew unto you that ETERNAL
1 John i. 2. LIFE, which was with the Father and was manifested unto us.’ In these words it is admitted that the eternal life is a title given to Jesus Christ. Compare, then, the two passages. Is not the conclusion of the Epistle a clear explanation of its beginning?” — Wardlaw’s Discourses, p. 59.

I would only ask you to compare with this, the confession of the prophet, “ Jehovah is the true
Jer. x. 10. God. He is the living God.” And here we have another invincible argument that Jesus Christ is Jehovah, very and eternal God.

This treatise does not profess to enter deeply into a critical examination of the text of the New Testament, but it may be a satisfaction to those whose minds have been disturbed by rash assertions of the uncertainty of manuscripts and versions, to know, that not one of the texts here relied on, is set aside by that learned and eminent man, Dr. Griesbach.* To him Unitarians

and we find the conjunction of the names God and Christ, where such association would confound the distinction betwixt the Creator and his creature.

* On the doctrine before us, Griesbach says: “ So numerous and clear

constantly appeal. Of him Dr. P. Smith writes : "No man ever devoted, through a long life, such a persevering assiduity of labor to the critical study of the New Testament, and no man has ever so completely united the confidence of all denominations of Christians in the sagacity, judgment, and integrity of his critical decisions." There are indeed *three* texts often contended for, which the authority of this distinguished professor precludes my bringing forward as evidence : 1 John v. 7, he believes to be an interpolation ; in Acts xx. 28, he prefers *κυρίου* to *θεοῦ* ; and in 1 Timothy iii. 16, he would substitute *ὁς* for *θεός*. But to these three texts, that we may not be drawn into needless disputations, I have simply forborne to refer. The argument does not demand them. It is incontrovertible without them. And therefore the inquirer may be certified on the one hand, that if he rejected the positive assertions that Christ is God, the great God our Saviour, in whom dwelleth all the fulness of the Godhead bodily, he would be violating those rules of sound common sense which he must apply, to interpret every other classical work ; and on the other hand, he may be assured, that in resting on these declarations he is, so far as the most calm and learned scholars can assure him, relying on the very exact meaning of the words intended by those who wrote under the inspiration of the Holy Ghost.

are the arguments and the testimonies of Scripture in favor of the true Deity of Christ, that I can hardly imagine how, upon the admission of the Divine authority of Scripture, and with regard to fair rules of interpretation, this doctrine can by any man be called in doubt. Especially the passage, John i. 1-3, is so clear, and so superior to all exception, that by no daring efforts of either commentators or critics, can it ever be overturned or be snatched out of the hands of the defenders of the truth." — Quoted by P. Smith, vol. ii. p. 540.

And here, I would pause : and pray the reader to review the impressive strength of that evidence which the word of God has afforded.

Let us remember how earnestly Scripture detaches our ultimate confidence from any creature, and exclusively claims it for the one Infinite Creator : how vivid is the contrast drawn betwixt man and God : how direct are the prohibitions against trusting in man, how express the precepts to rest on God : and moreover how awful is the holy jealousy of the Most High, if any one usurp the incommunicable glories of his name, or intrude upon the claims of his supremacy : so that the first great lesson of spiritual education may be summed up in the words — “ Blessed is the man that trusteth in the Lord, and whose hope the Lord is.”

Further let us remember, how confessedly Scripture requires us to repose our ultimate confidence in the Lord Jesus Christ : setting him before us as possessed of all those incommunicable attributes of Godhead ; as our Creator, Preserver, and final Judge ; as the hope of fallen man to whom the eye of every believer was directed by prophecy before his first advent ; and as the great object of religious trust, a trust claimed by himself when He came into the world, conceded by his followers, and commanded by his inspired apostles : so that the second great lesson of spiritual education may be summed up in the words —

“ Whosoever believeth in the Son of man shall not perish, but have eternal life.”

Further let us remember, that comparing spiritual things with spiritual, not only does Scripture ascribe to Christ all the attributes of essential Deity and thus,

seeing there is one God and none else, establish the unity and equality of the Son with the Father ; but moreover, represents the Son as fulfilling towards us all those offices of infinite greatness and goodness which God only can sustain : that the appearances of God Jehovah to the Old Testament saints, combined with the declaration “ No man hath seen God at any time,” are utterly inexplicable on any other hypothesis, and are absolutely decisive when the New Testament assures us, it was the glory of the Lord Jesus they saw : that the direct and Divine worship rendered to and received by Christ, in earth and heaven, compels us to acknowledge He is the Lord our God : that the name of Jesus Christ is united with that of our heavenly Father in offices where the coalition of the Creator with his creature would blend and confuse the infinite distinction betwixt God and man : that, whereas the most sensitive jealousy appears throughout Scripture, of any created being usurping the name of the supreme Creator, inspired interpretations of inspired texts assure us that Jesus Christ is the Eternal, Jehovah of hosts, the Lord our God : that as Lord, the one Lord, He requires obedience and is obeyed, claims trust and is trusted, demands adoration and is adored : and that finally, He is addressed as God and Lord ; that He, the Word, is declared to be God, to be with God in the beginning, to be the Creator of all ; that He claims equal honor ; that He is over all God blessed for ever ; that his righteousness is the righteousness, and his future advent the appearance of our great God and Saviour Jesus Christ ; and that of him St. John declares, “ this is the true God and eternal life.”

Let us ponder these things, and reflect how cumulative is this evidence. I earnestly pray that the Divine Spirit may present it with irresistible power to every conscience. If, after weighing the solemn declarations of Jehovah, guarding his own inalienable glories, we had found the essential attributes of Deity assigned in Scripture to Jesus Christ, this would have been an unanswerable argument. If, after considering our miserable condition as lost sinners, we had found that in the matter of eternal salvation, our hopes are there directed to Jesus as our Saviour, this would have been conclusive evidence, when we remember "I am God, and beside me there is no Saviour." If, leaving this line of proof, we review the appearances of the Lord to the Old Testament saints, this would have been a new and interesting series of demonstrations which would lead us to the same result. If again, quitting this, we carefully ponder the Divine worship offered to him, and accepted by him, this is decisive, when we remember, "Thou shalt worship the Lord thy God, and him only shalt thou serve." If, pursuing another path of investigation, we study those Scriptures where, in offices of the highest solemnity the name of Jesus Christ is so united with that of our heavenly Father, that to accept this as the conjunction of the Creator with his creature would confound all distinction betwixt God and man, we are again led irresistibly to the conclusion, that the Godhead of the Father and of the Son is one, the glory equal, and the majesty coeternal. If, once more, we see how prophecies regarding God Jehovah are claimed by the New Testament as being fulfilled in Jesus Christ, here is inspired testimony to the supreme Godhead of

the Messiah. And finally, when we find the awful names of God, and Saviour, and Redeemer, and Lord, ascribed to Him again and again in a subject where misdirected faith were idolatry and death, this again is explicit assertion and transparent proof. I say, the evidence is cumulative. It is not a long elaborate catena, the strength of which is the strength of its weakest link. If the reader thinks any text is inapplicable, let him dismiss it. This proof rests on hundreds of texts. The whole drift of Scripture, from Genesis to Revelation, establishes it. It is interwoven with the very texture of the sacred writings. The lines of argument are distinct and independent, and yet, when presented in their collective strength, they are so mutually corroborative, that it seems as if we heard the voice again from heaven saying, "This is my beloved Son, hear ye him:" and when we humbly ask, "who is the Lord, that I might believe in him?" and bend a reverential ear to catch the import of the answer, it is this, "Unto you is born a Saviour, which is Christ the Lord, Emmanuel, Wonderful Counsellor, the mighty God, the Father of eternity, the Prince of peace."

But cordially to embrace this, needs I know the convincing power of the Holy Ghost. I feel my helplessness. I give myself to prayer. The altar is built as once on Carmel, the trench is made, the wood is piled, the sacrifice disposed in order. But it needs the fire from heaven. "Hear me, O Lord, hear me, glorify thy Son that thy Son also may glorify thee. Reveal thy Son to those who seek thee. Gal. i. 16. Draw them unto him. Thou commandedst John vi. 44. the light to shine out of darkness: shine in their

2 Cor. iv. 6. hearts, in my heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Bear with me, my friends, for giving utterance to prayers which have been long pleaded at the throne of grace. They have not been offered in vain. And when the fire of the Lord falls on any heart, it shall consume the sacrifice, and the wood, and the stones, and the dust: and the deep response of that believing soul shall be, "My Redeemer, thou art the Lord—my Saviour, thou art God."

CHAPTER V.

I PROCEED, therefore, to my fourth proposition :—

That Scripture, in the Old and in the New Testament alike, presents to us the incarnation and the mission of the Saviour, as the extremity of condescension in Jehovah, that thereby He might exalt us to everlasting life.

(1) The Scriptures already cited prove beyond contradiction the coequal, coessential, coeternal Godhead of the Son. And here we have attained that vantage ground from which, I am persuaded, we may most safely with the adoring angels stoop down and look into the humiliation and the humanity of Jesus Christ. 1 Pet. i. 12.

Let us only follow the pathway along which Scripture does as it were lead us by the hand. Let us acknowledge the infinite perfections of him who is the Alone Supreme Jehovah. Let us confess the infinite demerit of rebellion against him. Let us admit that He has opened out to us in his word a way of access whereby we, the sinful and the sunken, may be brought nigh to him, the absolutely Holy and Good One, who is “of purer eyes than to behold evil, and cannot look on iniquity.” Hab. i. 13.

Let us remember that this reconcilment is spoken

of as a salvation, which to accomplish Omnipotence travels in the greatness of its strength, and
 Isai. lxiii. 1. which Omniscience declares to have been a
 Eph. iii. 9. mystery hidden in God from the beginning
 of the world: and that to fulfil this work
 we find a wondrous mission revealed, in which the
 Isai. xlviii. 16. Lord God and his Spirit send forth, and
 the Eternal I AM is the sent One. Let
 us then on the sure testimony of Scripture acknowl-
 edge that all the attributes, the honors, and the
 rights of Jehovah are ascribed to this Sent One,
 whose name is called Jesus, for He shall save his
 people from their sins; who claims himself equality
 with God as his only-begotten Son; and who is asso-
 ciated with God in every supreme office of Deity.
 And lastly, let us accept the simple fact, as recorded
 in the Bible, of Christ's descent from above; that He,
 John i. 1, 14. the Word, who in the beginning was with
 iii. 13. God and was God, was made flesh and dwelt
 viii. 42. among us; that He came down from heaven;
 xvii. 5. that He proceeded forth and came from God,
 forsaking the glory which He had with the
 Father before the world was; that being originally
 (*ὑπάρχων*) in the form of God, He emptied himself, and
 Phil. ii. 6, 7. took upon him the form of a servant, and
 was made in the likeness of men: that by
 him the universal Creator—by him incarnate and
 Col. i. 19, 20. crucified—it pleased the Godhead to rec-
 oncile all things unto himself: that He
 being the brightness of his Father's glory and the ex-
 press image of his person, in the bringing many sons
 of God to glory, forasmuch as the children were par-
 takers of flesh and blood, also himself likewise partook

of the same, that through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death ^{Heb. i. 3, and ii. 14.} were all their life subject to bondage.

Now our whole souls are filled with one thought—the condescension of God. Now we shall not be stumbled at passages which speak of the exceeding humiliation to which He stooped. As we assign no limit to the height of his glory, we shall assign none to the depths of his grace. Yea, so far from taking offence at the inferiority of the position which He assumed, the very lowliness of his incarnation and the very degradation of the death He died, will kindle in us a brighter and a more burning gratitude, when we remember that though rich it was for our sakes He became poor, and that for us, his ^{2 Cor. viii. 9.} wayward and wandering sheep, the chief Shepherd offered up himself as the Lamb of God, laying down his life of his own accord, and taking it again to die no more.

(2) Perhaps to some minds it might have seemed more congruous with the Divine Majesty, supposing it needful for our salvation that God should humble himself at all, that the descent should have been less steep, and the humiliation less lowly. They would have chosen not some little insignificant planet like earth as the scene of his self-abnegation, but some central orb of metropolitan grandeur, and would have gathered the whole intelligent creation as spectators around the splendid arena. They would fain have had him assume not the body of our abasement but haply an angelic nature, wherein, as some seraph of surpassing

brightness, He should have wrought deeds of miraculous beneficence. And chiefly, they would have shunned for him the ignominy of the cross, and have selected what they deemed some more glorious method of self-sacrifice, whereby He should have paid the price of our redemption. This they would have called a salvation worthy God. But surely, as the heavens are higher than the earth, so are the ways of Jehovah

higher than our ways and his thoughts than
Isai. lv. 9.

our thoughts. His work is perfect. Let us remember that whatever of material and physical glory we add to the mission of Christ, beyond what is needful for the evidence of that mission, we subtract from its moral and spiritual glory. Between the unapproachable splendors of the Godhead and the lowest forms of created intelligence there are gradations absolutely without number. For the increate Jehovah to have assumed the nature of the highest archangel would have been an infinite descent. Let us thus far confide with childlike confidence, that herein was manifested omniscient love when God chose the world — this little world of ours — to be the theatre of the mighty conflict, and sent his only-begotten Son in

the likeness of sinful flesh to suffer death
Rom. viii. 3.
1 John iv. 9, upon the cross, and to be the propitiation
10.
 for our sins.

“The Word was made flesh, and dwelt among us.” There is a majestic condescension in these few words that nothing can equal. He was made man. “By himself, by his friends and disciples, by his enemies and persecutors, Jesus Christ was spoken of, as a proper human being. His childhood was adorned with filial affection, and the discharge of filial duty.

His intellectual powers, like those of other children, were progressive. In his ear-^{Luke ii. 40.-52.}liest years, He embraced with eagerness the means of improvement. He had large experience of human suffering. His lot was one of severe labor, poverty, weariness, hunger, and thirst. He affected no austerity of manners, nor did he enjoin it upon his followers. While He mingled in the common sociability and the innocent festivities of life, He sustained a weight of inward anguish which no mortal could know. He was a man of sorrows and acquainted with grief. He looked forward to the accumulation of suffering which He knew would attend his last hours, with feelings on the rack of agony, with a heart exceedingly sorrowful even unto death, but with a meek and resigned resolution, a tender and trembling constancy, unspeakably superior in moral grandeur to the stern bravery of the proudest hero. In his last hours, with a bitterness of soul more excruciating than any bodily sufferings, He cried, ‘My God, my God, why hast thou forsaken me!’ while yet, He promised heaven to a penitent fellow-sufferer, and died in an act of devotional confidence, triumphing that his work was finished. Thus He died, but rose again, that He might be the Lord of both the dead and living; and He ascended to his Father and our Father, to his God and our God. This was the man Christ Jesus: a man demonstrated from God by miracles, and prodigies, and signs, which God did by him: a man or-^{Acts ii. 22.}dained by God, to be the judge of the living ^{xvii. 31.}and the dead.

“It is delightful to dwell on the character of this unrivalled man: not only because in no other, since

the foundation of the world, has the intellectual and moral perfection of our nature been exhibited, but because the contemplation of such excellence refreshes and elevates the mind, and encourages to the beneficial effort of imitation. He always did the things which pleased his heavenly Father. Love, zeal, purity, a perfect acquiescence in the Divine will on every occasion, and the most exalted habits of devotion had their full place and exercise in his mind. The most refined generosity but without affectation or display; mildness, lowliness, tenderness, fidelity, candor, a delicate respect for the feelings as well as the rights and interests of others, prudence, discriminating sagacity, the soundest wisdom, and the noblest fortitude shone from this Son of righteousness with a lustre that never was impaired.”*

Believe me, we yield to none in the strength of conviction with which we hold to the humanity of

John i. 14. Jesus Christ. “The Word was made flesh, and dwelt among us.” We take our stand fearlessly on this. This unlocks all those texts on which Unitarians are wont to insist, asserting the inferiority and subordination of the Son of Man to the Father. We do not hide these truths. We do not gloss them over. We do not explain them away. They are essential to our faith. As combined with the revelations of his essential Godhead, they form that

* I make no apology for condensing and abstracting the two preceding paragraphs from the profound treatise of Dr. Pye Smith, to which I have frequently referred, on “Scripture Testimony to the Messiah” (vol. ii. 334-337). Permit me to take this opportunity of urging any who need a calm and candid investigation of this momentous subject, to study his noble apology for our faith. Most thankful should I be, if my humble essay formed the stepping-stone which should lead any to that truly great work.

inimitable grace which is our salvation. The foot of the ladder must rest on earth, as the top of it ^{Gen. xxviii. 12.} reaches to heaven. ^{John i. 51.}

If our doctrine is the truth, that there subsist in the essence of One Jehovah, three who are called the Father, the Son, and the Holy Spirit, coequal and coeternal; and that it is the design of the Father, and the will of the Son, with the consenting pleasure of the Holy Spirit, that the Son, for the recovery of fallen man, should empty himself, not of his Godhead, which were impossible, but of his glory, and take our human nature into mysterious union with his Divine nature, so that God and man make one Christ: if this is spoken of in Scripture as the extremity of Divine condescension, and humiliation, devised and accomplished, that hereby guilty men might have a medium of access to the Holy Deity,—or rather foregoing abstract terms, that we might have a mediator betwixt us and God, one with God by reason of his eternal essence, one with us by reason of the humanity He deigned to assume: how otherwise could such a relationship have been expressed than in such or such like words—“There is one God and one mediator betwixt God and man; the man Christ Jesus, who gave himself a ransom for all?” ^{1 Tim. ii. 5, 6.}—or such a salvation be described than “This is life eternal, that they should know thee, the only ^{John xvii. 3.} true God and Jesus Christ, whom thou hast sent?” Looking forward, as the man Christ Jesus, to his translation from this world of suffering to the glory of his Father’s throne, (remember He had emptied himself, taken upon him the form of a servant, humbled himself—if these words mean any-

thing, they imply a spontaneous descent from the higher to the lower,) how otherwise could He describe his return from that present estate of afflicted humanity, than in such or such like words — “If ye

loved me ye would rejoice, because I said,

John xiv. 28.

I go unto the Father, for my Father is greater than I.” Having descended with the express design of doing his Father’s pleasure, of serving a perfect service, of rendering a spotless obedience to the law, of exhibiting a Divine model of self-denial; how otherwise could He declare his mission than in these or

similar terms — “I came down from heaven

not to do mine own will, but the will of him that sent me?” Standing forth, the author and fin-

isher of the faith (*τῆς πίστεως*); the exemplar of

that faith we are to copy; AS MAN working his miracles not by virtue of his Divinity ever inherent in him, but by virtue of a perfect faith in the power of the Father; that faith which with us is intermittent and often overborne, being with him constant without defect, and victorious without defeat; how otherwise could He reveal the secret and entire dependence of his soul on God, than in language such as this, —

“I can of mine own self do nothing.” “My

John v. 30,

and xiv. 10. Father that dwelleth in me, He doeth the works?”

(3) These passages affirm his proper humanity, and his humble mission as a servant. This humanity we assert as strongly, this mission we believe as verily as yourselves. All that faith requires is to act upon the great principle of comparing spiritual things with spiritual; and, wherever we find any assertion of his

subordination as man, if we can place by its side a parallel assertion of his supremacy as God, faith demands nothing more. Often, the immediate context will supply the corrective, and adjust the balance. If not, we shall never consult in vain the whole counsel of the lively oracles of God.

Thus in the Old Testament, as man the heel of the seed of the woman is bruised : as God He achieves a victory surpassing human strength, He bruises the serpent's head. Against him as man, we read in the second Psalm, the kings of the earth set themselves : to him as the Anointed Son of God, Divine royalty is ascribed and universal trust attracted. As man He appears at the close of the 110th Psalm, like a weary traveller, drinking of the wayside brook and revived therewith : but the opening verses described him as the victorious Lord of all on the throne with Jehovah. If you regard his humanity, Unto us a child is born : if you regard his Deity, His name is the Mighty God. As David's son, He is the rod out of the stem of Jesse : as David's Lord, He shall smite the earth with the rod of his mouth, and with the breath of his life shall he slay the wicked. In respect of his manhood He grows up as a tender plant, despised and rejected : in virtue of his Godhead he bears the iniquity of us all, and with his stripes we are healed. As man He is the pierced smitten shepherd : as God He is Jehovah's fellow.

Gen. iii. 15.

Ps. ii. 2, 7, 12.

Ps. cx. 1, 7.

Isai. ix. 6.

Isai. xi. 1, 4.

Isai. liii. 3, 6.

Zech. xii. 10,
and xiii. 7.

And when we come to the New Testament, the evidence is yet more abundant. Space forbids to do more than place side by side, with a very few remarks, those

Scriptures which reveal the characteristics of his manhood and his Godhead. Those on the left hand will record his functionary subordination as man ; those on the right his essential supremacy as God : —

I came down from heaven not to do mine own will, but the will of him that sent me. — *John vi. 38.*

Father, I will (*θέλω*). — *John xvii. 24.*

Lord if thou wilt . . . "I will." — *Mat. viii. 3.*

His will, therefore, as man, was subjected to that of his Father : as God, was ever in perfect harmony with his Father's will, but was self-existent, free, efficacious.

Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. — *Mark xiii. 32.*

The Father sheweth the Son all things that himself doeth. — *John v. 20.*

As the Father knoweth me even so know I the Father. — *John x. 15.*

Lord, Thou knowest all things. — *John xxi. 17.*

Luke ii. 52. Just as we read, Jesus increased in wisdom, and therefore there were subjects unknown to him at twelve years of age, which were acquired by him or revealed to him afterwards : so in Mark xiii. 32, Jesus is speaking in his human nature. This point was not made known to him as man, by the Spirit. And since his manhood is spoken of as a condition of his prophetic office (*Deut. xviii. 15, of thy brethren*) He is declaring as an ambassador, what lay within his commission, and this day and hour he was not empowered, as Prophet, to reveal.* The contrast verses

* "*Admiranda est in motibus animæ Christi varietas. Interdum habuit sensum excelsum, ut vix videretur meminisse, se esse Hominem in terris ambulantiem: interdum habuit sensum humilem, ut pæne videri posset oblitus, se esse Dominum ex cælo. Et pro præsentis semper affectu solitus est eloqui; modo tanquam Is, qui cum Patre erat unum; modo rursum sic, quasi eâ duntaxat conditione esset, quâ sunt omnes homines*

sufficiently prove He shared the infinite counsels of his Father, comprehended the Incomprehensible, and is himself Omniscient.

I go unto the Father, for my Father is greater than I. — *John* xiv. 28.

Making himself equal with God. — *John* v. 18. With our Lord's consequent discourse, v. 19 to 29. (See p. 107.)

Inferiority of rank as man, as mediator, as the apostle and servant of his Father, — having for us spontaneously stooped from the throne of his glory, — is asserted in the first quotation: equality of nature as to coöperation, self-existence, infinite knowledge, universal trust, is proved in the second.

The very texts which most strongly declare the humanity of Jesus, are sufficient, as Coleridge somewhere observes, to refute those who from them would deny his Deity. How could a mere man without absurd presumption, solemnly announce that God the Father was greater than He? How could He be made flesh? How it be a proof of his humility that He was made in the likeness of man.

This may be the fittest opportunity to say a few words on the answer of Christ to the ruler, "Why callest thou me good? There is none good but one, that is God. But if thou wilt enter into life, ^{Mat. xix. 16,} keep the commandments." This young man, ^{17.} coming to Christ and exclaiming, "Good teacher, what

sancti. Sæpe hæc duo mirâ varietate inter se temperantur. Hoc loco humillimè loquitur, sensumque suæ gloriæ, quem sermo de judicio afferebat, temperat. Dices: Cur appellatur h. l. *Filius*, non sumtâ denominatione a naturâ humanâ? Resp. In enunciatis de Salvatore, cum prædicato glorioso copulari solet subjectum demissum; *Mat.* xvi. 28; *John* i. 51, iii. 13: cum prædicato demisso, subjectum gloriosum; *Mat.* xxi. 3; 1 *Cor.* ii. 8; et h. l. est antitheton ad *Patrem*. — Bengel.

good thing (διδάσκαλε ἀγαθὲ, τί ἀγαθόν) shall I do that I may have eternal life?" manifestly only recognized him as a human teacher, as such, called him good; nay put his own good works on the same level of merit. The Lord refused such homage. It was founded on false assumptions. Its acceptance would have strengthened a yet unhumiliated self-righteousness. "Why," he asked, "why callest thou me good?" The stress is on the "why." The answer to that "why," would discover an unsuspected depth of self-ignorance. But the Lord proceeded to probe the young man's heart, and tried him by the second table of the law wherein he rested. The ruler was found wanting. We know not his after-history: but thus, at least, one barrier was broken down which, unremoved, must have ever kept him from confessing his need of an atonement for sin, from imploring the advocacy of Jesus Christ the righteous, and from trusting in the perfect goodness of him before whom, unconsciously, then He knelt, Jehovah our righteousness. But to resume.

<p>To sit on my right hand, and on my left, is not mine to give, except to those for whom it is prepared of my Father. — <i>Mat.</i> xx. 23.</p>	<p>To him that overcometh will I grant to sit with me in my throne. — <i>Rev.</i> iii. 21.</p>
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The translation given above of our Lord's reply to Salome simply omits the words which are not in the original.* The promise to the church of Laodicea sufficiently proves that in respect of heavenly dignities, Jesus Christ does as He wills with his own.

* Cf. Scholefield's "Hints," and Alford; and for construction ἀλλ' οἷς ἡτοίμασται compare precisely similar idiom in the previous chapter, verse 11, ἀλλ' οἷς δέδοται, where it is properly translated "save."

God so loved the world that He gave his only-begotten Son. — *John* iii. 16.

It pleased the Lord to bruise him; He hath put him to grief: when Thou shalt make his soul an offering for sin. — *Isai.* liii. 10.

Whom God hath raised up, having loosed the pains of death. — *Acts* ii. 24.

He (the Father of glory) set him at his own right hand in the heavenly places, far above all principality and power. — *Eph.* i. 20, 21.

Christ also loved the Church, and gave himself for her. — *Eph.* v. 25.

I lay down my life that I might take it again. No one (*οὐδεὶς*) taketh it from me. I have power* to lay it down, and I have power to take it again. — *John* x. 17, 18.

Destroy this temple (his body), and in three days I will raise it up. — *John* ii. 19.

He ascended up on high, He led captivity captive. — *Eph.* iv. 8.

Having spoiled principalities and powers, He made them a shew of openly. — *Col.* ii. 15.

In these passages you will observe that, on the one hand, the death, resurrection, and ascension of Jesus as man, being subordinate to the Father and at his disposal, are said to have taken place at his Father's ordination: while on the other hand, as God, Christ gives himself, raises himself, ascends in his own might, and as the King of glory, the Lord of hosts mighty in battle, enters the everlasting doors.

And now, Lord . . grant . . that signs and wonders may be done by the name of thy holy child Jesus. — *Acts* iv. 29, 30.

Eneas, Jesus Christ maketh thee whole. — *Acts* ix. 34.

If the first exalts the Father; the second, as distinctly, exalts the Son as the immediate Author of miraculous healing.

Forgiving one another, even as God for Christ's sake hath forgiven you. — *Eph.* iv. 32.

Forgiving one another, even as Christ forgave you. — *Col.* iii. 13.

* Unitarians object to *ἐξουσία* being here translated "power," (they would prefer "authority,") but it is so rendered of the Father's power, Luke xii. 5; Acts i. 7; and as they would add Jude 25. The previous clause declares the spontaneity of the gift.

Now the Father, now the Son, is referred to as the first cause of forgiveness.

To us (there is but) one God And one Lord Jesus Christ, by the Father, of whom (*ἐξ οὗ*) are all things, and we unto (*εἰς*) Him. — whom (*δὲ οὗ*) are all things, and we by him. — *ib.*

1 Cor. viii. 6.

On this, Dr. P. Smith says, "Lord is not put as a designation secondary and inferior to God. It attributes dominion; and the extent of the dominion must be according to the nature of the case in any given instance. Is there anything, then, in this case to direct our conception? Yes: all things are 'by Him,' or 'through Him,' as their immediate and efficient Cause. The identical phrase is used, which is twice by the same writer employed with regard to the Eternal Father (Rom. xi. 36; Heb. ii. 10): by whom (*δὲ οὗ τὰ πάντα*) are all things." Myself believing the reference to be to Deut. vi. 4, as stated p. 102, no proof could be stronger than this of the Divine supremacy of the Messiah. But at all events, the *Deity* of Christ can no more be denied because the Father is here called the "One God," than the *dominion* of the Father can be denied because the Son is called the "One Lord." *

* There are two other passages to which Unitarians sometimes refer, but the deduction they draw from them is, in each case, refuted by the context.

(1) "The first-born of all creation" *πρωτότοκος πάσης κτίσεως*, or "of the whole creation." — Col. i. 15.

But the apostle continues —

verse 16.

"For by him were all things created."

If you regard the word *first-born* in its general acceptation among Eastern nations, it imports lordship, excellence, dignity; and as such the clause might well have been translated here, "The chief of all creation." But if you press for a more exact significance, it absolutely resists the interpretation that Christ is himself a creation of God, for then it would have been *πρωτόκτιστος*, first created, as Chrysostom observes (see

Ye are Christ's : and Christ is God's. — 1 *Cor.* iii. 23.

I am in the Father and the Father in me. — *John* xiv. 10.

The head of Christ is God. — 1 *Cor.* xi. 3.

He (the Son) is the head of the body, the church. — *Col.* i. 18.

Then cometh the end, when He shall have delivered up the kingdom to God, even the Father, . .

Of his (Christ's) kingdom there shall be no end. — *Luke* i. 33.

The everlasting kingdom of our Lord and Saviour Jesus Christ. — 2 *Pet.* i. 11.

Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. — 1 *Cor.* xv. 24, 28.

Thy throne O God is for ever and ever. . . Thou art the same. Sit on my right hand. — *Heb.* i. 8, 12, 13.

Christ is all and in all. — *Col.* iii. 11.

From these passages, on the one side, we learn that Jesus Christ as the second Man, the federal Head of his church, in ascending to our God and Father has ascended to his God and Father : and that as our surety He does his Father's will : and that a time will come when He will no longer exercise his mediatorial office, by pleading the virtue of his blood for penitent sinners (seeing that sin and death are for ever abol-

Scott), not *πρωτότοκος*, first born. The (-τοκος) guards this, and the *πρωτο*-, so far from assuming him to be the *first* creature, declares his pre-existent priority to all creation, according to the well-known Greek usage of the superlative for the comparative, (see *John* i. 15,) *ὅτι πρῶτός μου ἦν*, for He was before me: and the clause might have been rendered by that in our version of the Athanasian creed. "Begotten before the worlds." Thus the phrase by itself is an unambiguous testimony to his Deity: and the succeeding clauses, ascribing to him the creation of all, prove him increate; for, if a creature, He made himself, which is absurd.

(2) The beginning of the creation of God, *ἡ ἀρχή*. — *Rev.* iii. 14.

Compare with this "I am, saith the Lord, the beginning and the end (*ἡ ἀρχὴ καὶ τὸ τέλος*). — *Rev.* i. 8, xxi. 6, xxii. 13.

The above comprise all the instances of the use of *ἀρχή* in the Apocalypse, and sufficiently prove that, as used in *ch.* iii. 14, it regards the pre-existent eternity, the "from everlasting" of the Lord, and as such declares him to be the beginning, or origin, or originator, or precisely as we say, *the First Cause* of the creation of God.

ished): but as the Representative of us, his blood-bought children, (for the memory of his dying love shall never fade throughout eternity,) will keep his Father's commandments and abide in his love, and that thus for ever and for ever Jehovah shall fill the universe with the unclouded effulgence of his everlasting name and essence, LOVE. On the other hand, we learn that Christ and his Father are one, that He has a real and undivided supremacy, that his kingdom shall never wax old, his glory never pale, his royalty never pass away; and that for the endless ages of immortality in heaven and earth the manifestation of the love of God shall be through him, who is the brightness of his Father's glory, and is seated on the right hand of the Majesty on high.

I append only one couplet more, for the same principle applies to all the passages which have been, or can be, brought forward to prove the subordination of the Son.

In the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain. — *Rev. v. 6.*

A pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb: — *Rev. xxii. 1.*

Do you gather from the first passage that in Christ glorified there are ineffaceable traces of Jesus and him crucified? — from the last you learn that the perennial and transparent stream of felicity — the joy of the Holy Ghost — flows equally and coördinately from the eternal Father and the eternal Son.

I have now, I believe, brought forward the principal of those passages on which Unitarians rely. Is there anything in any one of them, or in all collectively, to prevent our reposing supreme confidence in Jesus

Christ? — do they rebuke our absolute dependence upon him? — do they warn us against loving him with every affection of our soul?

The Scriptures adduced in the last two chapters, brought before us One of such Divine perfections, that if He were not God, not the object of supreme reliance, we should at least have needed a caveat every few lines — “Art thou tempted to worship him? See thou do it not. Though the instrument, He is not the author of eternal salvation. Though Godlike, He is not God. Though wearing vice-regal honors, He is not king. Be on your guard. Control your feelings. Curb your affections. Moderate your admiration. Keep your trust in check. He is only a creature after all. Beware of idolatry: and again I say, beware!” Now I ask, do the passages affirming his subordination as man, contain that caveat? — or anything like such a warning? — or any, even the faintest intimation of the possibility of loving him too much, or trusting in him too entirely? You must confess they do not. Yea more, as you stoop down and look into these mysteries of his humiliation, they touch deeper and deeper springs within you, they awaken the finer sensibilities of your nature, and when you believe that He, who was in the form of God, emptied himself for you, and took upon him the form of a servant, confidence and affection alike reach a standard that nothing can transcend. You trust him, you love him, you adore him supremely, for that exceeding great and costly love wherewith He loved you and gave himself for you. Gal. ii. 20.

And now every generous feeling within you brands

it as the basest ingratitude to allege these proofs of his humanity in disproof of his Deity, to trample on his lowliness that you may pluck the diadem from his brow, and to find cause in the true sympathy of him who was in all points tempted like as we are, and touched with the feeling of our infirmities, for denying the excellence of that glory which he had with the Father before the world was. If a sick and suffering prisoner in Newgate, nursed, and tended, and taught, by the philanthropic Howard, had argued from the self-devotion of that noble man spending long hours in the loathsome cell, that he could not possess a princely mansion, and a fortune of his own; and even if he had reproached that ministering angel saying, "you must surely be a wretched convict like myself," we might pity his infatuation and pardon his ingratitude: — but can we forgive ourselves, if we deliberately select the instances of our Lord's lowest humiliation and cast them in his teeth, as proving that He never dwelt from eternity in the light that no man can approach unto, nor inhabited from everlasting that shrine of unfathomable delights, the bosom of his Father? Let us beware, my friends, and remember the solemn warning of Jesus, "Whosoever shall fall on this stone (himself in prostrate humility) shall be broken; but on whomsoever it shall fall (himself returning in glory), it will grind him to powder."

Mat. xxi. 44.

(4) The Word was made flesh. O wondrous humiliation of the Creator! But this is not all. "He came, and as many as received him, to them gave He power to become the sons of God."

John i. 11, 12.

O wondrous exaltation of us his creatures! They are two mysteries, of which the second is only less marvellous than the first. He, the Infinite One, stooped to the extremity of woe that He might elevate us to the highest life which a created being can enjoy — the life of God. And this explains another series of truths, which I blush for myself and for human nature to confess once troubled my peace, and is I know at the present moment darkening the faith of many: I mean the exalted expressions which Scripture contains of our privileges in Christ.

What argument, UNBELIEF SUGGESTS, can you draw from the infinite mutual love of the Father and the Son, when Jesus says, “As the Father loved me, *so have I loved you?*” —

John xv. 9.

Or from the infinite knowledge possessed by the Son of the Father, when He says, No one knoweth the Father save the Son, *and He to whom the Son will reveal him?* —

Mat. xi. 27.

Or from the Son being the express image of his person, when it is said, *we are changed into the same image from glory to glory?* —

2 Cor. iii. 18.

Or from his Divine nature as the Son of God, when *we are joint heirs with him who is the first-born among many brethren, and are ourselves partakers of a Divine nature?* —

Rom. viii. 17,
29.
2 Pet. i. 4.

Or from his words, “I and my Father are one,” when He prays for his people “*that they may be one even as we are one?*” —

John xvii. 22.

Or from his own mighty miracles, when He promises his faithful disciple, *Greater works than these (of mine) shall he do ? —*
 John. xiv. 12.

Or from his session on the eternal throne, when he says, *we shall share his throne ? —*
 Rev. iii. 21.

Or from his saying, He that hath seen me hath seen the Father : when He also says, *He that heareth you heareth me ? —*
 Luke x. 16.

Or from his assurance, “ As the Father knoweth me even so know I the Father,” when St. Paul says in the confidence of faith, *then shall I know even as also I am known ? —*
 1 Cor. xiii. 12.

Or from the infinite comprehension implied in the words “ The Father sheweth the Son all things that himself doeth,” when Jesus says, *All things that I have heard of my Father, I have made known unto you ? —*
 John xv. 15.

Or from the name of Jesus, “ The Saviour of the world, who shall save his people from their sins,” when, among the Old Testament saints we find there were *saviours who saved them ;*
 Neh. ix. 27.
 when St. Paul says, *I became all things to all men that I might by all means save some ;* and
 1 Cor. ix. 22.
 when St. James avers, *he that converteth a sinner from the error of his way shall save a soul from death ? —*
 James v. 20.

Or from the express definition, “ the Word was

God : ” when Christ declares, *He called them gods to whom the word of God came ?* — John x. 35.

Or from the solemn affirmation, “ In him dwelleth all the fulness of the Godhead bodily,” when Scripture records the prayer, “ *that ye might be filled even to all the fulness of God ?* ” Eph. iii 19.

O base unbelief ! O hateful suspicion ! If I have done wrong in giving consistent expression to thoughts which have been flung as fiery darts against the shield of faith, the Lord pardon his servant in this thing ! But the answer is conclusive, and the suggestion unanswered may rankle in many breasts. I do not now insist on the exceeding ingratitude of the return — to take advantage of the infinite love of Christ and say, the believer is advanced to so high a dignity, and is admitted to such Divine delights, there can surely be no difference betwixt him and the eternal Son of God ; but, I ask, what saith the Scripture to this objection of the glories of Christ, and of his redeemed, being from time to time described in apparently similar terms ?

In the first place most of the attributes and names of Christ are never predicated of his people : they are his own essential prerogatives : they are incommunicable. Then if we take up one by one, those passages whose force is thought to be neutralized by the corresponding privileges of saints, we shall see how, in each case, the privilege of the believer is derived from Christ, or from the Father through Christ, (the context compelling this,) and is limited by the finite capacity of the creature ; while the supereminent glory of Christ is either underived, eternal, increate, — or, if given, is expressly

given to him in his subordinate character as Mediator. And, lastly, no pretension of trust in any saint or saints is founded on the privileges conferred on him or them in the Gospel.

As to the first point, you may easily verify it for yourself, by referring to chapters iii. and iv. Where is any saint said to be the only-begotten Son of God, the First and the Last, from everlasting, the same yesterday, to-day, and for ever, omnipresent, omniscient, infinitely good, the creator and preserver of all things, the chief shepherd of the flock, the one master and lord, the bridegroom of the bride, Jehovah? Nowhere. Therefore setting these disputed passages aside for a while, even without them the proof remains incontrovertible.

Secondly, let us examine this alleged similarity more closely. But to deprecate a hasty conclusion from a bare resemblance of words, I would remind you, there are a few instances in Scripture in which the same phrase denotes a prerogative of the Supreme Father, and a privilege of his believing child. Thus we find,
Mat. xix. 26. “With God all things are possible.” And

again, “All things are possible to him that
Mark ix. 23. believeth.” Would you, because of the sameness of the terms employed, deny the omnipotence of God, or ascribe omnipotence to the believer?

Again, “Be ye therefore perfect, even as
Mat. v. 48. your Father in heaven is perfect.” Would you, because of the perfection of the saint, deny the infinite goodness of the Father; or because of the absolute perfection of the Father, ascribe illimitable good-

ness to the saint? Here, indeed, “Knowledge
Prov. xiv. 6. is easy to him that understandeth.” Let us, however, proceed to examine them:—

The Father loveth the Son, and hath given all things unto his hands. He that believeth on the Son hath everlasting life. — *John* iii. 35, 36.

As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love. — *John* xv. 9, 10.

In the first quotation, supreme authority is assigned to Christ, as the heir of all things for his Church; and the trust of mankind centres on him. In the second, He is urging his disciples as defectible beings, by the plea of the infinite fulness of his love towards them, infinite so far as regarded himself, to abide in that love from which without him they would assuredly fall, for without me, as He had just said, *John* xv. 5. ye can do nothing.

All things are delivered unto me of my Father, and no one knoweth the Son but the Father; neither knoweth any one the Father, save the Son; — *Mat.* xi. 27.

And he to whomsoever the Son will reveal him. — *ib.*

The first part is again accompanied by the declaration of the Son's unlimited inheritance of all things. The second is qualified by the previous assertion that these things were revealed to babes, and their finite knowledge of the Father is granted through the Son, as the efficient cause.

The express image of his person. — *Heb.* i. 3.

Changed into the same image. — *2 Cor.* iii. 18.

The first clause is extracted from that chapter which so illustriously proves the Godhead of Christ. The second refers all the transformation to the view of the glory of God in the face of Jesus Christ, *2 Cor.* iv. 6. revealed progressively by the Lord, the Spirit.

Unto which of the angels said He
at any time: Thou art my Son, this
day have I begotten thee? — *Heb.*
i. 5.

Sons of God.
Joint heirs with Christ.

[The first-born,] among many
brethren. — *Rom.* viii. 14, 17, 29.

We have here another testimony to Christ, which connects itself with all those passages affirming that in a sense peculiar to himself He is the Son of God;

<p>John i. 14. Col. i. 13. Rom. viii. 32. Mat. xvi. 16. Mark xiv. 61. Luke i. 32.</p>	}	<p>standing forth as the Son, the only-begotten of the Father, the Son of his love, his own Son, the Son of the living God, the Son of the Blessed, the Son of the Highest.</p>
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From a cursory glance into the eighth of Romans, we see how infinite the difference betwixt that essential Sonship, and our privileges, as adopted sons, which are only ours in Christ; and thus it is, as St. Peter writes, through the righteousness of our God and Saviour, Jesus Christ, through the knowledge of

God and of Jesus our Lord, that we become
2 Pet. i. 4. partakers of a (not *the*) Divine nature.

I and my Father are one. — *John*
x. 30.

That they may be one even as we
are one. — *John* xvii. 22.

On the first, hangs the security of the church universal, which is safe, whether held in his hand, or, to vary the aspect of truth, held in his Father's hand; equally safe, for He and his Father are one in essence, power, operation, and will. From the second, we learn how intimate is the union of the saints with each other, and the Lord; but, unutterably glorious as are the privileges besought by Christ for his people in that sublime prayer, they all flow equally from the Father, and from himself (v. 3) as the one fountain of eternal life.

The works that I do, in my Father's name, bear witness of me. — *John* x. 25. Greater works than these shall he do. — *John* xiv. 12.

In the former, the works are appealed to as proof of his right to be the Shepherd of his flock, and the Messiah of Israel. In the latter, all the miracles, as He had just stated, are wrought by faith in him, "he that believeth on me, the works that I do shall he do also."

To the Son he saith, Thy throne, O God, is for ever and ever. — *Heb.* i. 8. To him that overcometh will I grant to sit with me in my throne. — *Rev.* iii. 21.

It only needs the collation of the verses, to see the immeasurable difference betwixt the universal supremacy belonging of right to Christ for ever, and the favor granted by him to his people of reigning with him.

He that hath seen me hath seen the Father. — *John* xiv. 9. He that heareth you heareth me. — *Luke* x. 16.

The first explains, how knowledge of himself embraces knowledge of the Father, and vindicates his claim to be the way, and the truth, and the life. The second clothes his messengers with an ambassador's official authority, as speaking *in loco regis*.

As the Father knoweth me, even so know I the Father. — *John* x. 15. Then shall I know even as also I am known. — *1 Cor.* xiii. 12.

The good Shepherd, who is to know thoroughly all his sheep, needs omniscience; this, the first proves. From the second, we are assured that in heaven our knowledge will be not fragmentary as here, but *so far as it extends*, will resemble Christ's *John* x. 14.

knowledge of us, being perfect, symmetrical, unperplexed.

The Father sheweth the Son all things that I have heard of things that himself doeth. — *John* v. 20. my Father, I have made known unto you. — *John* xv. 15.

The first is accompanied (see p. 107) with every Divine claim. The second is qualified by the quickly succeeding assurance, “I have yet many things to say unto you, but ye cannot bear them now.”

John xvi. 12.

Christ, the Saviour of the world. Thou gavest them saviours, who — *John* iv. 42. saved them. — *Neh.* ix. 27.

Jesus, who delivered us from the wrath to come. — 1 *Thess.* i. 10. He that converteth a sinner . . . shall save a soul from death. — *James* v. 20.

It needs only a glance at the parallel passages, (page 72, No. 20,) to see how infinite is the difference betwixt him who stands forth emphatically the Author of eternal salvation, and those who were deliverers of their country from oppression, or were instruments as the ministers of Jesus Christ in the salvation of souls.

The word was God. — *John* i. 1. He called them gods, to whom the word of God came. — *John* x. 35.

In the first, the context compels us to understand (Θεός) God, when applied to the Word, in the same sense as when immediately before and after applied to the Father: the Word is essentially God, the Creator of all. The second, conceding indeed that there is a lower sense in which men were sometimes officially *called* gods, (though the passage adduced marks their mortality—they shortly die like other men,) contrasts with this the Divine Sonship of the Messiah.

Ps. lxxxii. 6,
7.

In him dwelleth all the fulness of the Godhead bodily. — *Col.* ii. 9. That ye might be filled even to all (*εἰς πᾶν*) the fulness of God. — *Eph.* iii. 19.

The first affirms the incarnate Godhead of Christ as the One in whom (see next clause, v. 10,) we are complete, for He is the head of all principality and power. The second (somewhat obscured by the received translation) imports that we may be filled “each in our degree and to the utmost bound of our finite capacity, even as God is full, with Divine goodness:” and this again flows from our knowledge of the illimitable love of Christ.

The difficulties, when fairly tried by the context in each case, crumble into dust; and the formidable line of objections founded on them melt like embankments of snow, when exposed to the full light of other Scriptures which assert the true Godhead of the Son.

But now, I ask, do these contrasted truths divert us from reposing supreme trust in Jesus Christ? Do they, even so far as this, confuse our confidence, by setting up any other as the recipient of equal honor? Because the saints are loved with Divine love, know God, are changed into his image, are called his sons, are made one with the Father and with Christ, work mighty works by his power, are raised to Christ’s throne, shall hereafter possess a perfect knowledge, are made acquainted with the mysteries of Gospel grace, may even officially be called gods, and what is a far higher privilege, be filled with all Divine goodness,—is any claim set up on their behalf for trust or worship? Gather together all the privileges of Christians here set forth; entwine them into one radiant crown; place that crown, as you are perfectly

warranted in doing, upon the head of some eminent saint, Peter, or Paul, or John, or upon the head of the Church Catholic, the Bride, is there in all these lustrous glories any temptation held out to confide in absolutely, or supremely to love that saint or that church?

We acknowledge the extremity of abasement to which Jesus descended. We believe the summit of glory to which He will raise his people. We accept the simple declarations of Scripture with regard to both these facts. But for a man to take his stand alternately on the lowest step of Christ's humiliation, and on the highest step of his children's exaltation, and thence to deny the Supreme Deity of him who stooped so low that He might draw us up so high, seems an ingratitude of which our dealings with our fellow-men afford no parallel.

We referred before to the opening of the
See p. 63. Epistle to the Ephesians — Scripture does not contain a more rich exhibition of those things which are ours in Christ: now if St. Paul had closed that chapter by arrogating Christ-like honors or Christ-like homage to himself and his brethren, there would have been some ground for alarm that the dignities of his people were eclipsing the supremacy of their Lord. How different is the spirit breathed through his glowing prayer: —

“That the God and Father of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when He raised him from the dead, and set him at his own right hand in the heavenly places, far above all

principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head ^{Eph. i. 17-23.} over all things to the church, which is his body, the fulness of him that filleth all in all."

Behold, the Son is on the everlasting throne: and we are under his feet. Moved indeed, by Divine compassion, He once forsook that throne, and came forth from the bosom of his Father, that He might gather together the children of God which are scattered abroad, and present them as one family before the presence of his glory with exceeding joy. Is your trust weakened in him because of his exceeding humiliation? or do you think the less of him for the glory to which He elevates his people? Nay, verily: gratitude can find no words to express itself when we believe on him who, being over all, God blessed for ever, partook of our flesh and blood, and now seated far above all principality and power, is not ^{Heb. ii. 11.} ashamed to call us brethren.

CHAPTER VI.

AND now I would state my next proposition, and briefly sketch the testimony on which it rests.

That Scripture in the Old and the New Testament alike proves the coequal Godhead of the Holy Spirit with that of the Father and of the Son.

May the same Spirit grant us reverence, and humility, and Godly fear in this solemn inquiry !

The reader will not fail to observe what strong collateral evidence of the possible plurality in unity, and therefore of the possible coequal Deity of the Father and of the Son, we shall obtain, if another be revealed in Scripture ;

as one who is to be distinguished from the Father and the Son ;

as one to whom such personal properties and actions are assigned as prove independent and intelligent personality ;

as one to whom Divine attributes are ascribed, and by whom Divine offices are exercised ;

as one worshipped in parity with the Father and the Son ;

as one declared to be Jehovah and God.

Here, indeed, we might expect the evidence to be more subjective : for the peculiar office of the Holy Ghost in

the economy of redemption, is ever represented as the quickening and fostering of the hidden life within. It is, however, none the less conclusive. If, as we gaze on the sun shining in the firmament, we see any faint adumbration of the doctrine of the Trinity in the fontal orb, the light ever generated, and the heat proceeding from the sun and its beams — threefold and yet one, the sun its light and its heat: — that luminous globe, and the radiance ever flowing from it, are both evident to the eye, but the vital warmth is felt, not seen, and is only manifested in the life it transfuses through creation. The proof of its real existence is self-demonstrating.

(1) That the Divine Spirit is to be distinguished from the Father and the Son, appears from all those passages in holy Scripture, which reveal to us the simultaneous coöperation of three infinite agents.

Thus when we read, at our Lord's baptism, of the voice of the Father, of the human presence of Jesus, of the visible descent of the Spirit, for "the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased:" — we are ^{Luke iii. 21,} ^{22.} compelled to say, that the descending Spirit is distinct from the baptized Saviour, and from the approving Father.

And when Jesus says, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever:" and ^{John xiv. 16.} when this promise being fulfilled on the day of Pentecost, we find that the Holy Ghost appeared seated on

the disciples as cloven tongues of fire: we
 Acts ii. 3. are constrained to acknowledge that the ap-
 parent Spirit is distinct from the mediating Saviour,
 and the Father who decreed the gift. And when we
 Mat. xxviii. read of "the name of the Father, and of the
 19. Son, and of the Holy Ghost," and again of
 "the grace of the Lord Jesus Christ, and the love of
 2 Cor. xiii. 14. God, and the fellowship of the Holy Spirit,"
 it is impossible to deny the necessary distinc-
 tion here affirmed.

And when the saints are described as "elect accord-
 ing to the foreknowledge of God the Father through
 sanctification of the Spirit unto obedience
 1 Pet. i. 2. and sprinkling of the blood of Jesus Christ,"
 Scripture leads us to conclude that as the bleeding
 Saviour is distinct from the predestinating Father, so
 the sanctifying Spirit is himself distinct.

And when the benediction of grace and peace is
 implored from (ἀπό) him which is, and which was, and
 which is to come; and from (καὶ ἀπό) "the seven spirits
 which are before the throne;* and from (καὶ
 Rev. i. 4, 5. ἀπό) Jesus Christ, the faithful witness," we are

* The phrase is emblematical, but not the less definitive and precise when compared with other Scriptures. Indeed, emblems are a kind of universal language for every age and country. After all that has been written on this subject, I feel persuaded that the word is here its own plain interpreter. The principal passages bearing on this are—

(1) "The Spirit of Jehovah shall rest on him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge
 Isai. xi. 2, 3. and of the fear of Jehovah, and shall make him of quick understanding in the fear of Jehovah." I do not think any stress can be laid on the *number* here, as the Hebrew only enumerates six, repeating the last with a preposition—(though the Septuagint distinguish seven, πνεῦμα σοφίας, — συνέσεως, — βουλῆς, — ἰσχύος, — γνώσεως, — εὐσεβείας, — adding as the seventh, πνεῦμα φόβου Θεοῦ)—but on the *multiplicity* of perfections designated by various names and comprised in one, the Spirit of Jehovah.

assured that as there is a distinction intended between the eternal Father and the Lord Jesus, so is there likewise betwixt them and the sevenfold Spirit of God.

(2) "Upon one stone shall be seven eyes." Zech. iii. 9.

"Those seven; they are the eyes of Jehovah, which run to and fro through the whole earth." The Septuagint translate the seven in the same clause with the eyes, *ἐπτά οὗτοι ὀφθαλμοί εἰσιν οἱ ἐπιβλέποντες ἐπὶ πᾶσαν τὴν γῆν*.

(3) "And from the seven spirits which are before the throne." Rev. i. 4.

(4) "These things saith He that hath the seven spirits of God." Rev. iii. 1.

(5) "And seven lamps of fire, burning before the throne, which are the seven spirits of God." Rev. iv. 5.

(6) "In the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." (*ὀφθαλμοὺς ἑπτὰ οἱ εἰσιν τὰ ἑπτὰ τοῦ Θεοῦ πνεῦματα τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν*.) No one can fail remarking the designed coincidence betwixt this and the Septuagint version, given above, of Zech. iv. 10.

Here we learn,

- from (3) and (5) *the distinction* to be observed between God and the seven spirits—for they are said to be before the throne. Therefore you could not identify them with the Father or the Lamb.
- from (2) and (4) and (6) *the mysterious union* betwixt God and them—for they are called the eyes of Jehovah; the spirits whom the Son of Man hath—the eyes of the Lamb.
- from (3) again, that they denote a willing intelligence and not an abstract power—for to imagine that St. John prays to seven abstractions in parity with the Father and the Son for grace and peace is inconceivable.

That they cannot be angels is manifest, for the worshipping of angels is expressly forbidden Col. ii. 18.

Comparing, therefore, the other passages with (1)—remembering how Jesus Christ says that the Scripture "The Spirit of the Lord God is upon me" was fulfilled in himself—Luke iv. 21. and knowing that "in the oriental style the perfection of any quality is expressed by the number seven,"—we may fairly conclude this expression represents to us "this heavenly Agent, the Holy Ghost, in his own original and infinite perfection, in the consummate wisdom of his operations, and in the gracious munificence of his gifts."

In this stage of our inquiry it will be enough to ask ourselves, in the cases cited above, was the coöperating Spirit identical with the Father or with the Son? Could you say it was the Father or the Son who descended on Christ at his baptism, or on the apostles at Pentecost? Could you assert that we are baptized into the name of the Father, and of the Son, and of one who likewise is the Father, or the Son? Or that grace and peace are besought from the eternal Father, and from one who under another name is also the Father, and from Jesus Christ? No one could maintain this for a moment. The Holy Ghost therefore, cannot be identified or confounded either with the eternal Father, or with his Son Jesus Christ our Lord.

(2) I proceed then, to consider, that such personal properties and actions are ascribed to the Spirit as prove independent, and intelligent personality.

But, it is asked, do we not read of the Spirit of God being “poured out,” and “given in greater or less degree?” If He were a Person, how could He be thus effused or divided? Here we fully admit that the terms “spirit” and “holy spirit,” do *sometimes* denote not the person, but the operations, the gifts, the influences of the Holy Ghost: as, for example, when it is said, “I will take of the spirit that is upon thee.” But the question is not whether some passages may not be brought forward which denote the operations and influences of the Spirit, and therefore do *not* establish the point; but whether besides these there are not very numerous portions of Scripture which *do* positively and unanswerably establish his personality. Just as if I were studying a work on

horticulture, and because the writer here and there used the term “sun” to denote the influences of the sun, directing me to place certain plants *in the sun*, or that *more or less sun* should be admitted, I were to contend, that the author could not believe there was actually such a globe of light in the heavens, although in many other parts he had spoken in most strict astronomical language of our planetary system. You would justly assure me, that the occasional recurrence of such familiar phrases as “more or less sun, &c.” was no valid argument against his conviction of the sun’s real existence, stated elsewhere in the volume plainly and positively. Now, we admit, that by “the spirit,” are sometimes intended the gifts and graces of the Spirit. These graces may be poured out—these gifts distributed. But “all these worketh that one and the self-same Spirit, dividing to every man severally as He will.”* 1 Cor. xii. 11.

Now if, altogether apart from this investigation, you had been asked to name those qualities which evidence personal existence, you would have been quite content to answer: show me that which has mind, and affection, and will, which can act, and speak, and direct; and that sentient, loving, determining agent, speaker, and ruler, must possess personality, or personality cannot exist.

But we read in Scripture of—

The mind of the Spirit. “He that searcheth the hearts knoweth what is the mind (or intention) of the Spirit, because He maketh intercession.” Rom. viii. 27.

* The substance of the above paragraph is taken from a valuable sermon of the Rev. J. E. Bates, “On the Holy Spirit.”

The infinite comprehension of the Spirit. “The things of God knoweth no one, save the Spirit of God.” See next section, where this passage is referred to more at length.

The foreknowledge of the Spirit. “He will shew you things to come.”

The power of the Spirit. “That ye may abound in hope through the power of the Holy Ghost.” If the Spirit were a metonymy for the power of God, this would be a most unlikely combination.

The love of the Spirit. “I beseech you for the love of the Spirit” (διὰ τῆς ἀγάπης τοῦ Πνεύματος):— a plea exactly corresponding with one he had used shortly before. “I beseech you, by the mercies of God” (διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ).

The self-determining will of the Spirit. “Dividing to every man severally as he will.” We find—

He creates and gives life. “The Spirit of God hath made me, and the breath of the Almighty hath given me life.” And again, “By the word of the Lord were the heavens made, and all the host of them by the breath (Spirit) of his mouth.”

He strives with the ungodly. “My Spirit shall not always strive with man.”

He convinces of sin, righteousness, and judgment.

He new creates the soul. “Born of the Spirit.”

He commands and forbids. “The Spirit said to Philip, Go near.—The Spirit bade me go with them.—The Holy Ghost said,

Separate me Barnabas and Saul. — Being forbidden by the Holy Ghost to preach. — The Spirit Acts xiii. 2. suffered them not.” xvi. 6, 7.

He appoints Ministers in the Church. “The flock over which the Holy Ghost hath made you Acts xx. 28. overseers.”

He inspired the sacred writers. “Holy men spake as they were moved by the Holy 2 Pet. i. 21. Ghost.”

He speaketh expressly of events in the latter 1 Tim. iv. 1. *times.*

He saith to the Churches the messages of Rev. ii. 7, &c. *the Son of Man.*

He performs miracles. “So the Spirit took Eze. iii. 12. me up, and I heard behind me a voice — The Spirit lifted me up between the earth and the Eze. viii. 3. heaven.” The Spirit gave them utterance at Acts ii. 4. Pentecost. The Spirit of the Lord caught Acts viii. 39. away Philip. Mighty signs and wonders (were done) by the power of the Spirit of Rom. xv. 19. God.

He caused the virgin Mary to conceive. Luke i. 35.

He works in all saints, dispensing divers 1 Cor. xii. 4-11. *gifts with independent spontaneity of choice.*

He regenerates and seals His people, for we Tit. iii. 5. *are saved by His renewing; — and are sealed* Eph. iv. 30. *unto the day of redemption by the Holy Spirit of God.*

He intercedes for us in prayers, for He helpeth Rom. viii. 26. *our infirmities . . . and maketh intercession* *for us.*

He teaches and comforts and guides us into all truth. For Christ promises, “The Comforter which is the

Holy Ghost, whom the Father will send in my name,
 John xiv. 26. He (ἐκεῖνος) shall teach you all things — shall testify of me — shall guide you into all truth — shall glorify me — and shall take of mine, xvi. 13, 14. and shew it unto you.”

He can be vexed and grieved. “They returned and vexed his Holy Spirit.” “Grieve not the Holy Spirit of God.”
 Isai. lxiii. 10.
 Eph. iv. 30.

He is designated by the use of masculine pronouns, though the noun itself, Spirit, is neuter. “When He, the Spirit (ἐκεῖνος τὸ Πνεῦμα) of truth is come, John xvi. 13. He will guide you,” and so continually in this context, where it might be rendered “This person the Spirit.” Thus likewise: “That holy Spirit of promise, who (ὁς) is the earnest.”
 Eph. i. 14.

He testifies with personal witnesses. “He shall testify, and ye also testify.” — “We are his witnesses of these things, and so is also the Holy Ghost.”
 John xv. 26, 27.
 Acts v. 32.

He approves with personal counsellors. “It seemed good to the Holy Ghost, and to us.”
 Acts xv. 28.

He invites with personal messengers. “The Spirit and the bride say, Come.”
 Rev. xxii. 17.

He is personally present in a sense in which Jesus is personally absent. “It is expedient for you that I go away, for if I go not away the Comforter will not come unto you.”
 John xvi. 7.

He can be personally blasphemed (as Christ may be personally blasphemed) *but only upon peril of eternal condemnation.* “Whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be

forgiven him, neither in this world neither in the *world* to come.” Mat. xii. 32.

He cries in our hearts, “Abba Father.” Gal. iv. 6.

He repeats the beatitude pronounced on those who sleep in Jesus. “Yea, saith the Spirit, for they rest from their labors.” Rev. xiv. 13.

Surely from a calm and comprehensive study of this testimony, we must conclude that if these qualities and actions do not prove personality, there are none, however explicit and exact, which can do so. Unitarians are wont to speak of the Spirit, as an effusion or emanation separate from God, or an influence or power exercised by God. Can you speak of the mind of an effusion? — of an emanation, knowing the depths of him from whom it distils? — of an influence, or power, or aught impersonal, revealing future events; possessing a power, and love, and will of its own; creating, striving, convincing, recreating; enjoying, prohibiting, commissioning; inspiring, speaking expressly, addressing the church; performing miracles, transporting, giving utterance; energizing, regenerating, sealing; interceding, teaching, comforting, guiding; being vexed and grieved; testifying, approving, inviting; being present as a personal Comforter who may be personally blasphemed, crying in us until He teaches us to cry Abba Father, and repeating on earth the heaven-sent benediction on departed saints? If in some few instances you might thus personify an influence, most of those adduced, taken singly, resist such an interpretation; and taken collectively, would, if thus understood, confuse all the laws of language, and thus derange the first principles of truth.

It is not easy to translate into our own tongue the

proof we obtain from a study of the original here. But suppose in a volume of history you met with the following passage: — “The prince having left this province thought good that his majesty’s power should occupy his room: as for this power, he knew the secret counsels of the king; he had an independent will; he strove with the ill-affected, and was grieved and vexed with the obstinacy of some, while others he convinced of their infatuation, and was enabled to train us good citizens; he consoled the well-disposed; he issued commands and restrictions at his own pleasure; he appointed subordinate officers; he spoke expressly of the certain issue of some incipient plots; he accomplished prodigies of benevolence: indeed such was the authority of this power, that whoever wilfully insulted him, was by the king’s command imprisoned for life, while on the other hand, he was accustomed to repeat assurances, which came direct from court, of the favor awarded there to faithful subjects.” Would you, could you doubt for a moment whether or not this power was a personal intelligent agent? And if a few pages further on in the book, you read, “And thus his Majesty’s power was extended and his dominion consolidated,” would you because of the repetition of the term *power*, or *his Majesty’s power*, confuse the latter abstraction with the former person — would you gainsay your previous unhesitating conclusion, that the power left in that province was a living person? It is impossible. You would say, honest language, though capable of metaphor, is incapable of such delusive impersonations. So likewise the witness of Scripture, which we have heard, is unequivocal that the Holy Spirit is a living Agent working with consciousness, will, and love.

(3) Now to this agent Divine attributes are ascribed, and by him Divine offices are exercised towards us.

He is eternal. "Christ through the eternal (αἰώνιον) Spirit offered himself." This is the ^{Heb. ix. 14.} same word which is used of the self-existence from everlasting to everlasting of Jehovah. ^{Rom. xvi. 26.}

He is omnipresent. "Whither shall I go from thy Spirit? Or whither shall I flee from thy ^{Ps. cxxxix. 7, 8.} presence? If I ascend up into heaven Thou art there." Having proved his distinct personality, this establishes his omnipresence: which truth is indeed self-evident, from the simultaneous work he is carrying on in ten thousand thousand hearts throughout the universe.

He is omniscient. For He alone with the infinite Son, comprehends the incomprehensible Jehovah. "God hath revealed them to us by his Spirit. For the Spirit searcheth all things, even the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? Even so, the things of God knoweth no one but the Spirit of God." The word *search*, as used in Scripture, does not necessarily imply that successive acquisition of knowledge which belongs to a finite being, for Jehovah says, "I, the Lord, search the heart." ^{Jer. xvii. 10.} "And that the Spirit here is not a mere quality of Divine nature, as consciousness is of the human mind, appears from the first clause, 'God hath revealed them to us by his Spirit,' which clearly implies a personal distinction; for it could not be said that a man makes any- ^{P. Smith.} thing known to others by his consciousness." ^{Appendix II.}

He is prescient and unveils futurity. "It was revealed to him (Simeon) by the Holy Ghost that he

Luke ii. 26. should not see death before he had seen the
 Lord Christ." "He will shew you things
 John xvi. 13. to come." And St. John was in the Spirit
 Rev. i. 10, when he was enabled to cast his eye across
 iv. 1, 2. the chart of providence.

He is absolutely free and independent. "Uphold
 Ps. li. 12. me with thy free Spirit. The wind bloweth
 John iii. 8. where it listeth — so is every one that is born
 1 Cor. xii. 11. of the Spirit. Dividing as He willeth.
 2 Cor. iii. 17. Where the Spirit of the Lord is, there is
 liberty."

He is infinitely good and holy. "Thou gavest thy
 Neh. ix. 20. good Spirit to instruct them." "Thy Spirit
 Ps. cxliii. 10. is good." He is called in the Old Testament
 Ps. li. 11. emphatically, the Holy Spirit of God. He
 Isai. lxiii. 10, is repeatedly styled by our Lord, the Holy
 11. Spirit. And this is his distinctive designation
 Luke xi. 13. by the apostles throughout the New Testa-
 John xiv. 26, &c. ment. He is likewise called the Spirit of
 truth, and the Spirit of holiness, as the foun-
 John xiv. 17. tain of verity and goodness.
 Rom. i. 4.

He is the Almighty Creator of all things. Here it
 may suffice to quote one passage which may well set
 the question at rest for ever. "Who hath measured
 the waters in the hollow of his hand, and meted out
 heaven with a span, and comprehended the dust of the
 earth in a measure, and weighed the mountains in
 scales, and the hills in a balance? Who hath directed
 the Spirit of the Lord, or being his counsellor, hath
 Isai. xl. 12-14. taught him? With whom took He counsel,
 and who instructed him?" No words could
 express more plainly an intelligent Creator, inferior
 to none, whose wisdom was his own, whose counsel

was underived, whose omnipotence was inherent. What reflex light this casts on the simple declaration of Genesis, "The Spirit of God moved on the face of the waters." Gen. i. 2.

In His hands are the issues of life and death. "The Spirit of God hath made me. — Thou sendest forth thy Spirit: they are created. — The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass." Job xxxiii. 4. Ps. civ. 29, 30. Isai. xl. 7.

And then, as to the life of God within us, He is *the author and finisher* of it. He begets and quickens the soul, once dead in trespasses and sins. He teaches us to pray. He dwells in us, as in his temple. He produces his own celestial fruits. He sheds abroad the love of God in our hearts. He seals us unto the day of redemption. He works in us, educates us, comforts us, leads us, and bears witness with our spirit, that we are the children of God. He carries on the work of sanctification, changes us into the Divine image from glory to glory. And by him, as the One who quickened Christ our Head, will God quicken our mortal bodies at the last day. John iii. 6. Rom. viii. 26. 1 Cor. iii. 16. Gal. v. 22, 23. Eph. iv. 30. Rom. viii. 9-16. 2 Cor. iii. 18. 1 Pet. iii. 18. Rom. viii. 11.

Now I venture to ask, as I asked respecting the testimony of Jesus, who can believe these explicit declarations of the character and work of the Holy Spirit, and not repose their whole confidence in him — resting on him with supreme reliance, and loving him with entire devotion? Consider, He is eternal, everywhere present, infinite in wisdom, prescient, absolutely just, and is perfect in goodness and grace and truth! Con-

sider, further, so close and necessary is our relationship to him, that He is the Almighty Creator of that world in which we live; that He gives us every breath we draw, and that He suspends that breath when we die. Consider, the whole work of the spiritual life within us, from its earliest germ to its latest development, is his operation. What frail and finite creature, like man, believing this testimony, could, in the presence of such an One, refuse to render him adoring trust and love? If Scripture forbade these emotions, as due only to Deity, we should be rent in twain. But does Scripture forbid them? Nay, verily. You cannot find the faintest hint against depending on the Holy Spirit too absolutely. There is no jealousy of his claims. The most humble submission to his education is ever enforced; any violation of reverent regard is deprecated with a plaintive earnestness of expostulation; and wilful blasphemy against him is fenced with the most awful warning in the whole word of God. Such is the efficacy of his personal presence, that it is represented as compensating the personal absence of Jesus. Every affectionate and trustful desire is awakened in you; for in the comfort He imparts, as explained by Christ, is comprised the communication of every Divine blessing. The claims of no benefactor can transcend those of him who gives us life and light, emancipating us from the thralldom of sin, and bringing us into the freedom of love. Only believe these Scriptures and you must, perforce, trust and love this Divine Spirit supremely. This homage belongs to God alone, whose name is Jealous, who will not give his glory to another. Therefore we conclude and confess that the Holy Ghost is one with God, and is himself God, himself Jehovah.

Eph. iv. 30.

1 Thess. v. 19.

(4) This is further established by the fact that the Spirit of God is revealed in Scripture as the object of religious worship in parity with the Father and the Son.

The sixth chapter of Isaiah compared with John xii. 41, has already proved to us that God manifested himself to the prophet by the express image of his Person, his only-begotten Son. The voice which spake is distinctly said to be the voice of Jehovah. Isai. vi. 8.

But the message then sent is again recorded by St. Paul, and is prefaced with this remarkable introduction: "Well spake the Holy Ghost by Esaias the prophet." Acts xxviii. 25. The glory of Jehovah of hosts was then revealed by Jesus Christ, and the voice of Jehovah was the utterance of the Holy Ghost. Now we decipher the true significance of the threefold adoration of the veiled seraphim, "Holy, Holy, Holy, Lord of Hosts," and Isai. vi. 3. dimly apprehend why it was asked, "Who will go for us?" verse 8. The angels of light, therefore, worship the Holy Spirit with the Father and the Son.

I would mention in passing, without laying stress upon it, the impressive vision of Ezekiel, in the valley of dry bones, in which he is commanded to address the wind, (*πνεῦμα* — *LXX.*) "Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain that they may live." Eze. xxxvii. 9. The wind is evidently typical of the Spirit, for it is said in the interpretation of the vision, "I will put my Spirit in you, and ye shall live:" and to my own mind the proclamation to the wind is typical of prayer verse 14.

Compare
chap. xxxvi.
27, with 37.

to the Spirit for his energizing power in quickening dead souls to the life of God.

The baptismal formulary, however, affords an unambiguous testimony. For "baptism is a solemn act of worship, denoting entire consecration to him in whose

name we are baptized. It is the stipulation

1 Pet. iii. 21.

(ἐπερώτημα, Greek legal term) of a good conscience toward God. Now the existence of a stipulation implies the presence, or in some way the knowledge and acceptance of, the person to whom the engagement is made. It supposes then, in this case,

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the presence or cognizance of the Son and the Spirit equally with that of the Father."

Here again we have, by our Lord's express command, adoring homage paid to the Holy Ghost in union with the Father and himself, at this sacred profession of every Christian's faith.

I would also ask you to compare —

O come let us worship and bow down: let us kneel before the Lord our Maker. For He is the Lord our God, and we are the people of his pasture and the sheep of his hand. To-day, if ye will hear his voice harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works. — Ps. xcv. 6-9.

Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me. — Heb. iii. 9.

They vexed his Holy Spirit. — Isai. lxiii. 10.

Your fathers resisted the Holy Ghost. — Acts vii. 51.

[The context in the last two shows it refers to the provocation in the wilderness.]

We may fairly conclude that the One whom the Psalmist calls upon us to worship is the same One whom he says, the Israelites provoked. This One the parallel passages assure us was eminently the Eternal

Spirit. I say eminently, for I do not think these and other like Scriptures warrant us in excluding thoughts of the Father and the Son. While establishing the personal Godhead of the Spirit, we must not forget his essential unity with the Father and the Son. To those who believe this, every simple command "worship God" embraces the worship of the Holy Spirit; but in the above it was *eminently* the Spirit. The Spirit was the One of the sacred Trinity most prominently tempted and grieved by the Israelites, and therefore the One most prominently to be supplicated.

Pray ye, therefore, the Lord of the harvest that He will thrust forth laborers into his harvest. — *Mat. ix. 38.*

The Holy Ghost said, Separate me Barnabas and Saul for the work. . . So they being sent forth by the Holy Ghost. — *Acts xiii. 2-4.*

Here Christ himself enjoins prayer to him, who sends forth ministers. That this is one especial office of the Holy Ghost, we learn from the Acts; and we have, therefore, Christ's warrant for praying to the Spirit.

Again, bearing in mind that "the love of God is shed abroad in our hearts by the Holy Ghost," this being his peculiar office, I pray you to ponder the following prayers: *Rom. v. 5.*

"The Lord make you to increase and abound in love one toward another and toward all men, as we do toward you, to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ." — *1 Thess. iii. 13.*

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." — *2 Thess. iii. 5.*

In both these supplications we have the Father and

Christ named besides the One to whom the prayer is addressed; may we not be assured that this One is especially the blessed Spirit of Love?

The book of Revelation seals the testimony. For, as we have seen, the bestowal of grace and peace is implored equally from the eternal Father and from the Seven Spirits which are before his throne,
Rev. i. 4, 5. and from Jesus Christ. This is direct sup-

plication. And lastly, we have in the fourth and fifth chapters a view, couched in symbolic but most expressive language, of the celestial worship. A throne is set in heaven. It is then a question of absorbing interest who is the adorable Being, who there concentrates around himself this homage of saints and angels. So singular and sublime a revelation must needs draw the closest regards of every reverent

mind; "for though the secret things belong
Deut. xxix. 29. to the Lord our God, the things which are

revealed belong to us and to our children." Is then the unity of the One there worshipped so simple an unity as to preclude any plurality subsisting therein? The throne was set in heaven, and One sat on the throne. But is this One alone in infinite solitari-ness? The Lord enable us to keep our foot as we draw near to his unutterable glory! What saith the Scripture? The voice of the Son of Man was only

now silent. "I overcame, and am set down
Rev. iii. 21. with my Father in his throne:"* and in
Rev. v. 6. strict accordance with this we find, "Lo! in
the midst of the throne† . . . stood a Lamb

* An evident distinction is here drawn betwixt the throne of Christ, which his people were admitted to share, and the throne of the Father, the supreme glories of which the Son alone partakes.

† If any object that, in ch. iv. 6, it is said, "the living creatures were

as it had been slain :” and the universal worship of heaven is addressed equally “to him that sate on the throne and unto the Lamb for ever.” But is this all? Have we now reached the limit of that revealed? I think not. The question must press on every reflective student, what position do the “Seven Spirits of God” hold amid this tide of celestial adoration? Are they among the worshippers, or are they worshipped? In the benediction of the first chapter they mysteriously intervene betwixt the Father and the Son, as one of the Blessed Three who are the fountain of grace and peace. In the third chapter the Son of Man describes himself as having the Seven Spirits of God. In the fourth chapter they appear as seven lamps of fire burning before the throne. But what when next we read of them? “In the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain,* having seven horns and

Rev. v. 6.

in the midst of the throne, and round about the throne,” I believe the answer is given in the parallel vision of Ezekiel i. 5, 22, 26, where the throne is on the firmament, and the firmament rests on the heads of the living creatures; “so that to one approaching the throne they would seem to be around it, though their bodies were *under* or ‘in the midst’ of it as a support.” — Barnes. That they did not occupy the throne and receive adoration is plain; for (ch. v. 6) the Lamb appears in the midst of the living creatures, as well as in the midst of the elders; and v. 8, they, with the elders, fall down before him.

* If one passing mention only had been made of them, as of the seven horns, we might have said these shadowed forth perfect knowledge, as those perfect power: but the repeated and varied way in which they are introduced prevents our resting in this abstract interpretation; and hence the conjunction of the seven horns in this verse seems equivalent to such expressions as “Jesus returned in the power of the Spirit Luke iv. 14. (the same personal Spirit who had descended on him at his baptism, and led him into the wilderness,) into Galilee:” or, Luke iii. 22, and iv. 1. “God anointed Jesus of Nazareth with the Holy Ghost and Acts x. 38. with power.”

seven eyes, which are the Seven Spirits of God sent forth into all the earth." This implies their closest union with the Lamb; therefore, when He, together with the eternal Father, received that wondrous universal homage, the sevenfold Spirit of God must have received it with him. How beautiful now appears the harmony with the opening benedictory prayer;

and how appropriate now the threefold cherubic adoration, "Holy, holy, holy, Lord
Rev. iv. 8,
 here only and
 in Isai. vi. 3.

God Almighty, which was, and is, and is to come." The vision is symbolic, but it symbolizes truth; and it is most suggestive of the highest adoration being received on the eternal throne by the Father, and by the Son, and by the Holy Ghost.

Divine worship is, therefore, on the authority of Scripture, rendered to the Spirit. I admit that in some of the cases the evidence is rather circumstantial than direct. But this we should have *a priori* expected; for in the economy of redemption it is the office of the Holy Ghost to kindle in us the spirit of grace, and of supplications, to intercede for
Zech. xii. 10.
 us and with us; and to enable us, in the
Rom. viii. 15,
 26, 27.
 spirit of adoption, to pray as Jesus taught his disciples, "Our Father which art in heaven."

(5) Finally, the comparison of Scripture with Scripture demonstrates that the Divine Spirit* is Jehovah and God.
Cf. Serle and
 Jones.

And the Lord said, My Spirit shall not always strive with man. — *Gen.* in the days of Noah. — 1 *Pet.* iii. 20. vi. 3.

* This appellative is not modern. Thrice, at least, is the Hebrew "Spirit of God" rendered by the *LXX.* Πνεῦμα θεῶν — *Ex.* xxxi. 3; *Job* xxvii. 3, and xxxiii. 4.

It was then the forbearance of God the Spirit with which they before the flood contended.

They vexed his Holy Spirit. . . . Jehovah said to Moses, How long Where is He that put his Holy Spirit within him? . . . that led them will this people provoke me?—*Numbers* xiv. 11.
through the deep. . . . The Spirit Jehovah alone did lead him.—*Deut.* xxxii. 12.
of Jehovah caused him to rest.—
Isai. lxiii. 10-14.

Compare also the parallel passages (p. 162). Here we learn that the One provoked was the Holy Spirit, and was Jehovah. Therefore the Spirit is Jehovah.

The Spirit of the Lord spake by me; and his word was in my tongue. — 2 *Sam.* xxiii. 2. The God of Israel said, and the Rock of Israel spake to me. — *ib.* v. 3.

Therefore, unless you admit that there were three, or at least two, Divine speakers who inspired David, the Spirit of Jehovah is the God and the Rock of Israel.

Well spake the Holy Ghost by Esaias the prophet. — *Acts* xxviii. 25. The Lord God of Israel spake by the mouth of his holy prophets, which have been since the world began. — *Luke* i. 68-70.

Holy men of God spake as they were moved by the Holy Ghost. — 2 *Pet.* i. 21. All Scripture is given by inspiration of God. — 2 *Tim.* iii. 16.

The Spirit, therefore, is God, yea, the Lord God of Israel. I append a few other passages, (selected from many,) the conclusion from which is similarly self-evident.

That which is born of the Spirit (τὸ γεγεννημένον ἐκ τοῦ Πνεύματος). — *John* iii. 6. That which is born of God (τὸ γεγεννημένον ἐκ τοῦ Θεοῦ). — 1 *John* v. 4.

Christ wrought by me, through mighty signs and wonders by the power of the Holy Ghost. — *Rom. xv. 19.* Jehovah, . . . the Lord of lords . . . the God of gods, . . . alone doeth great wonders. — *Ps. cxxxvi. 1-4.*

The Comforter (ὁ Παράκλητος), which is the Holy Ghost. — *John xiv. 26.* I, even I, am He that comforteth (ὁ παρακαλῶν — *LXX.*) you. — *Isai. li. 12.*

Walking . . in the comfort of the Holy Ghost. — *Acts ix. 31.* The God of all comfort, who comforteth us. — *2 Cor. i. 3-4.*

Why hath Satan filled thine heart to lie to the Holy Ghost? — *Acts v. 3.* Thou hast not lied unto men, but unto God. — *ib. v. 4.*

How is it that ye have agreed to tempt the Spirit of the Lord? — *Acts v. 9.* Thou shalt not tempt the Lord thy God. — *Mat. iv. 7.*

Your body is the temple of the Holy Ghost. — *1 Cor. vi. 19.* Ye are the temple of the living God: as God hath said, I will dwell

The Spirit of God dwelleth in you. — *1 Cor. iii. 16.* in them. — *2 Cor. vi. 16.*

These passages might be greatly multiplied; but from this comparison, observing the way in which the names and offices of God and of the Holy Spirit are interchanged, we conclude that this same Eternal Spirit is Jehovah, the God of Israel, the Lord God, the Lord of Lords, the God of Gods, the living God, the Divine being who quickens and comforts—in one word, He is God.* And, accordingly, St. Paul affirms,

* I might here add two remarks:

(1) The Godhead of Christ being proved, the very fact of the Holy Spirit anointing this infinite Saviour for all the work of redemption proves his own Divine infinitude;—for who but God could empower God?

(2) As in the Old Testament we find Christ as the Angel of God's presence saying, "I am the God of thy father, — I will send thee;" thus claiming supreme authority: and as from thence we may securely infer the Deity of this glorious leader, so in the New Testament, when we find the Spirit said to Peter, "Arise, go, for I have sent thee," thus in his own right, setting aside the ceremonial law, we may safely argue this is a Divine person, who, in the absence of the Son of God, according to his promise, acts in his place and governs his church.

Ex. iii. 3, 6,
10.

Acts x. 19, 20.

“Now the Lord (Κύριος) is that Spirit.” He 2 Cor. iii. 17. had just said, “When it (or rather he) shall v. 16. turn to the Lord,” (Κύριον) referring to Moses entering the presence of Jehovah, “the vail shall be taken away.” At all events, the word Lord, as used in v. 16, designates the Most High; and the apostle continuing without intermission says, “But the Lord is the Spirit:” and we have in this plain, unambiguous affirmation a crowning and convincing argument that the Holy Ghost is one with the Father and the Son,—very and Eternal God.

If any object that He is said to be sent by the Father and the Son, and that this mission implies inferiority, we answer that, even among men, the being sent is by no means always a mark of subordination. “The members of a senate consult together relative to some negotiation, in executing which great wisdom, judgment, and experience are required. It is resolved to send one of their number. Is it any mark of inferiority to be selected and sent on such a service? And the mission of the Comforter is spoken of regarding the office He has undertaken in the economy of grace,—the work of sanctifying the elect people of God,—a work which none less than God can effect, and the glorious accomplishment of which will redound to his praise through the countless ages of eternity.” Bates.

If, again, any ask why the ambiguity inseparable from the name *Spirit of God*, when compared with the phrase *spirit of a man*—an ambiguity which, unless explained, would have tended to conceal his personality—was permitted? I would suggest that his name is no arbitrary choice; that it is the only one which

would reveal to us the distinctive character of this holy Being, as the name the Son could alone describe the Eternal Word : and that the very similarity of designation may be needful to express his fellowship with us, his spiritual indwelling, and the high communion

carried on, while the Spirit itself bears witness
Rom. viii. 16. with our spirit that we are the children of God.

This similarity testifies to us our union with the Divine Comforter who renews us, as our common humanity testifies our union with the Divine Saviour who redeemed us.

And if once more it is asked why He is not more prominently set forth in Scripture as the object of adoration, besides the answer given above, there seems in this, if I may venture so to express myself, a principle of Divine equipoise in the parts sustained in our salvation, by the coequal and coeternal Three. The love of the Father, loving us so that He gave his Son to redeem and his Spirit to sanctify us, shines preëminent : it bathes the sacred page with light, and commands our homage, and compels our love. The grace of the Lord Jesus, for us incarnate, for us crucified, for us interceding, absorbs every thought, and attracts every affection : and a large portion of Scripture is taken up with setting forth the eternal Godhead of Emmanuel, and requiring us to regard him with equal love and with equal confidence. Once more, a third is revealed, the Divine Comforter : the glories of his Person are beyond doubt affirmed, but they are only rarely disclosed in full view ; his worship is enjoined, but it is comparatively withdrawn from observation : when, however, we look into the subjective work carried on by him, there is an amplitude and plenitude of evidence from Holy Writ

which entirely compensates any seclusion of his visible majesty. The variety of his Divine operations in us as far exceeds in glory, as the brightness of his presence is concealed. The ministration of the Spirit is as mighty, as his voice is mysteriously still.

But here, even when we would feel our way with the utmost reverence, how soon are we beyond our depth: the waters are risen, waters to swim in, Eze. xlvii. 5. a river that cannot be passed over. Thanks be to God, the necessary truth is clear as the light: — that the Holy Spirit is distinct from the Father and the Son; that such personal properties are assigned to him as demonstrate intelligent personality; that all Divine attributes, such as self-existence from eternity, omnipresence, infinite wisdom and foreknowledge, absolute freedom and goodness, creative providential and spiritual power — attributes any one of which would prove his Godhead — are assigned to him; that He is associated in Divine offices with the Father and the Son; that He with them is worshipped and glorified; that He is Jehovah and God: — these things are written, as with a sunbeam, in the Scriptures of truth.

But here I would remind myself and my readers that no evidence, however conclusive, can insure a saving belief in the Divinity of the Holy Ghost. The understanding may be convinced, while the heart may rebel. For the Lord Jesus says to his disciples, “I will pray the Father; and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him.” John xiv. 16, 17.

And the apostle Paul, while in conscious integrity he declares, “We speak the things freely given to us of

God, not in the words which man's wisdom teacheth,
 1 Cor. ii. 12, but which the Holy Ghost teacheth, compar-
 13. ing spiritual things with spiritual : " seems to
 chasten his hopes with the humbling recollection, " the
 natural man receiveth not the things of the Spirit of
 God, neither can he know them, for they are
 verse 14. spiritually discerned." And therefore rather,
 seeing we have an High Priest who is touched with the
 feeling of our infirmities, let us kneel together at the
 throne of grace, and plead in prayer his own royal
 promise, " If ye being evil, know how to give good
 gifts unto your children, how much more shall your
 heavenly Father give the Holy Spirit to them
 Luke xi. 13. that ask him," — that we all with open face
 beholding as in a glass, the glory of the Lord, may be
 changed into the same image from glory to
 2 Cor. iii. 18. glory, as by the Lord the Spirit.

CHAPTER VII.

AND now I must seek to draw this treatise, which has extended far beyond the limits I designed, to a conclusion. I would therefore state my last proposition in these words:—

That Scripture in the Old and in the New Testament alike, assures us that in the trustful knowledge of One God,—the Father, the Son, and the Holy Ghost,—is the spiritual life of man now and for ever.

The Lord grant that we may continue to bring to the study of his word, that humble spirit which prays—
“That which I see not, teach Thou me!” Job xxxiv. 32.

(1) To one who receives with meekness the engrafted word which is able to save our souls, the Scriptures already adduced prove beyond contradiction that as the Father is God, so is Jesus Christ God, and so the Holy Spirit is God. This truth, however, must be combined with another, which is revealed with equal clearness and enforced with equal solemnity:—“I am Jehovah, and there is none else, there is no God beside me.” Isai. xlv. 5. The combination of these truths establishes the doctrine of the Holy Trinity, for “these Three must together subsist in one infinite Divine essence, called Jehovah or God; and as this essence must be indivisible, each of them must possess

not a part or portion of it, but the whole fulness or perfection of the essential Godhead forming, in an unity of nature, One Eternal Jehovah, and therefore revealed by a plural noun* as the Jehovah Elohim,

* The reader will observe throughout this treatise, that I have given no prominence to the argument derivable from the plural form of Elohim, and to the yet more suggestive language used by God, "Let Gen. i. 26. us make man in our image, after our likeness," and again, Isai. vi. 8. "Who will go for us?" But I should be doing injustice to my own convictions if I did not state, that I believed this language was intended to foster when kindled, and to awaken when dormant, the persuasion that there subsisted a mysterious plurality in the essential unity of Jehovah. Thus far, I think the following extracts from Dr. P. Smith's essay abundantly bear me out:—

"The most usual appellation of the Deity in the original Scriptures of the Old Testament is *Elohim*, which is constantly translated 'God;' but it is the regular plural of *Eloah*, which also occurs, though much less frequently than in the plural form, and is always translated in the same manner.

"This plural appellative is generally put in agreement with singular verbs, pronouns, and adjectives, as in Gen. i. 1, *Elohim created; — creavit Dii; — les Dieux créa.* This is the ordinary construction through the whole Hebrew Bible.

"But sometimes the apposition is made with verbs, pronouns, and adjectives, in the *plural* number likewise, and sometimes singulars and plurals are put together in the same agreement: as Gen. xx. 13, God (plural) caused me to wander — *vagari me fecerunt Dii; — les Dieux m'ont fait égarer.* Deut. v. 26, heard the voice of the living God (plural) — *audivit vocem Deorum Viventium; — des Dieux vivans, &c.*

"To these may be added the similar expressions, though without the word Elohim:—

"Psalm cxlix. 2, Israel shall rejoice in his Maker (plural) — *in Creatoribus suis; — de ses Créateurs.*

"Isaiah liv. 5, For thy Creator (plural) is thy husband (plural).

"Eccles. xii. 1, Remember thy Creator (plural).

"The fact which principally requires our attention, is the constant use of Elohim, to designate the one and only God. It is not a little remarkable that, in the sacred books of a people who were separated from all other nations for this express object, that they should bear a public and continual protest against polytheism, the ordinary name and style of the only living and true God should be in a plural form. Did some strange and insuperable necessity lie in the way? Was the language so poor that it could furnish no other term? Or, if so, could not the wisdom of inspira-

which comprehends these Three ; but with this solemn qualification, that the Jehovah Elohim is in truth but one Jehovah, a Triune God, Father, Son, and Holy Ghost.”

Adapted from
Sellon,
pp. 46, 47.

This supreme mystery must transcend all the powers of human thought ; and the question must recur again and again, what saith the Scripture ? Our imaginations must be counted as the small dust of the balance. Thus, do you conceive that the very names “the Father, the Son” imply a certain point in duration beyond which the Father inhabited eternity alone ? Your conception cannot countervail the assertion of Scripture, that the goings-forth of the Saviour have been from everlasting ; or the words of Christ himself, adopting the formula which declares the Divine self-existence from eternity to eternity, “I am the first and the last.”*

tion have suggested a new appellative, and for ever abolish the hazardous word ? None of these reasons existed. The language was rich and copious. Besides ‘that glorious and fearful name, Jehovah,’ the appropriated and unique style of the true God, there was the *singular* form ‘Eloah’ of the very word in question.

“ ‘Hear O Israel, Jehovah, our Elohim, one Jehovah ?’ This sentence was proclaimed as a kind of oracular *effatum*, — a Deut. vi. 4. solemn and authoritative principle to the Israelites. Had it been intended to assert such a unity in the Divine nature, as is absolutely solitary, and exclusive of every modification of plurality, would not the expression of necessity have been this, ‘Hear O Israel, Jehovah, our Elohim, one Eloah ?’ But as the words actually stand, they appear to be in the most definite and expressive manner designed to convey the idea, that, *notwithstanding* a real plurality intimated in the form Elohim, Jehovah is still ONE.”

* The illustration, before adduced, of the sun, its beams of light, and its vital heat, may offer some faint resemblance of this great mystery : for the beams of light are generated by the central orb ; and yet the sun could not have existed, so far as we know, for a moment without emitting its radiance, nor the radiance have existed without diffusing its warmth : so that “one is not before another, but only in order and relation to one another.” But no creature can adequately image forth the Creator, who asks “To whom then will ye liken God, or what likeness will ye compare unto him ?”

Beveridge on
Art. I.
Isai. xl. 18.

Again, do you imagine that the name of him who is alone Jehovah, cannot comprehend a Trinity in Unity? Your imagination is as nothing in contradiction of the words of Christ revealing the one Divine name, as “the name of the Father, and of the Son, and of the Holy Ghost.” Do you asseverate the impossibility of three subsistences in one eternal essence?

Remember, I pray you, the words, “Canst thou find out the Almighty unto perfection?”

What do we know of the essence of created things? The pure white light seems indissolubly one; an unscientific man would, without hesitation, pronounce it uniform, and would utterly deny any plurality subsisting in its transparent simplicity. The colors of the rainbow seem evidently manifold; and the same man might refuse to credit their unity. Science stoops to analyze light; and we are told that —

The prismatic spectrum consists in reality of three spectra of nearly equal length, each of uniform color, superposed one upon another; and that the colors which the actual spectrum exhibit arise from the mixture of the uniform colors of these three spectra superposed. The colors of these three elementary spectra, according to Sir David Brewster, are red, yellow, and blue. He shows that by a combination of these three, not only all the colors exhibited in the prismatic spectrum may be reproduced, but their combination also produces white light. He contends, therefore, that the white light of the sun consists, not of seven, but of three constituent lights.

Lardner's
Museum,
vol. vii. p. 78.

The unlearned man then, in his incredulity, would have denied an established fact. The unity of that pure white light was not so simple as he affirmed. More constituents than one subsist in its ethereal essence. But has science now fathomed the mysteries of light? So far from it, we read —

Light is now proved to consist in the waves of a subtile and elastic ether, which pervades all space and serves to communicate every impulse,

from one part of the universe to another, with a speed almost inconceivable. . . . In this luminous ether, matter seems to emulate the subtilty of thought. Invisible, and yet the only means by which all things are made visible; impalpable, and yet nourishing all material objects into life and beauty; so elastic, that when touched at one point, swift glances of light tremble through the universe; and still so subtle that the celestial bodies traverse its depths freely, and even the most vaporous comet scarcely exhibits a sensible retardation in its course;—there is something in the very nature of this medium which seems to baffle the powers of human science, and to say to the pride of human intellect, “Hitherto shalt thou come, and no farther; and here shall thy proud waves be stayed.” Here, indeed, the most brilliant and profound analysts have continually to guess their way when they would trace out a few of the simplest laws resulting from the existence of such an ether, and unfold their application to the various phenomena of reflected and refracted light. It is a great deep of mystery. Science grows dizzy on its verge when it strives to explore the nature of this subtle, immense, imponderable ocean, which bathes all worlds in light, and itself remains, by its own nature, invisible for ever.

Birks's
Treasures of
Wisdom,
pp. 99–106.

Is such the modest confession of truth after all the triumphs of human wisdom? Is man only wading, with tremulous footstep, into the shallow waters of that unfathomable sea called into existence by the fiat of God, when He said, “Let there be light, and there was light?” Are we so soon out of our depth in seeking to understand one of his works? How much rather may we expect to be humbled as we meditate, and to be baffled if we think we can comprehend, the glorious Creator himself? Is light a mystery? How much rather He who dwelleth in the light that no man can approach unto! We know him only as He reveals himself.

This self-revelation involves a yet greater self-concealment. There will be the manifestation of God in the voluntary condescension of his love: and there will be the necessary seclusion within the clouds of his

unapproachable glory. When a finite being seeks to understand anything of the Infinite, it must always be so. There will be the fragment of truth which the student has made and is making his own, and the illimitable expanse beneath, above, and beyond him. Thus in the field of nature we read, "The works of the

Lord are great, sought out of all them that
 Ps. cxi. 2. have pleasure therein." Here is our knowledge. But "No man," says Solomon, "can find out

the work that God maketh from the beginning to the end." There is the limit of our
 Ecc. iii. 11. knowledge. We are invited to consider his heavens,

to trace his footprints, and to regard the operations of his hands. And yet after all, "Lo! these are parts of

his ways; how faint a whisper is heard of
 Job xxvi. 14. him! the thunder of his power who can understand?" So, in the majestic course of his patient

providence we adoringly acknowledge, "Just
 Rev. xv. 3. and true are thy ways, thou King of saints:"

and yet we must confess, "Thy way is in the sea, and
 Ps. lxxvii. 19. thy path in the great waters, and thy footsteps are not known."

Humble students are treading an upland path. Their horizon widens every step they take. The angels of light, standing on a higher eminence, see farther than they. Still there must be a boundary line which limits angelic intuition: and whatever lies beyond that line must be a mystery to them, or, if made known to them, made known by revelation. We rebuke the want of modesty in the unlearned peasant, who argues from his ignorance against the declarations of science: surely those blessed spirits would rebuke us, if we, through

preconceived notions of our own, refused to credit the simple revelations of God regarding his own mysterious Being.

He reveals himself by his names, his attributes, and his acts. And, therefore, if combined with assertions that God is one, we find Three revealed in Scripture to whom the same names, attributes, and acts are ascribed, the same so far as a personal distinction allows ; if we look vainly for any fourth Divine one, or any intimation of more than three ; if we connect with this the intimate and necessary union affirmed to exist betwixt the Father, and the Son, and the Spirit, as when the Lord Jesus says, “ I and my Father are one,” and when St. Paul says, “ The Spirit searches the depths of God ;” if, then, we find that every Christian is baptized into one Name, — the Name of the Father, and of the Son, and of the Holy Ghost — we are led swiftly and irresistibly up to the doctrine (call it by what name you will) of the Trinity in Unity.

(2) Hence, at the risk of apparent repetition, I shall bring together again some few Bible testimonies to the Godhead of the Father, the Son, and the Holy Ghost ; combining them in one view ; and adding a further declaration from Scripture of our sole dependance on the alone Jehovah ; so that you may see at a glance, we are compelled by the Christian verity, “ to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity.”

Collect for
Trinity
Sunday.

I.

The Father, the Son, and the Holy Ghost are eternal.

1. I am the first, and I am the last. — Isai. xliv. 6.
The everlasting (αἰωνίου) God. — Rom. xvi. 26.
2. I am the first and the last. — Rev. i. 17. Whose goings forth have been from of old, from everlasting (ἀπ' ἀρχῆς ἐξ ἡμερῶν αἰῶνος — LXX.) — Micah v. 2.
3. The eternal (αἰωνίου) Spirit. — Heb. ix. 14.

The One Eternal is our trust. The eternal God is thy refuge, and underneath are the everlasting arms. — Deut. xxxiii. 27.

II.

The Father, the Son, and the Holy Ghost created all things.

1. One God, the Father, of whom are all things. — 1 Cor. viii. 6. The Lord . . . it is He that hath made us. — Ps. c. 3.
2. By him (the Word) were all things made. — John i. 3. All things were created by him, &c. — Col. i. 16.
3. Who hath measured, &c. — who hath directed the Spirit of the Lord. — Isai. xl. 13. The Spirit of God hath made me. — Job xxxiii. 4.

The One Almighty is our trust. Commit the keeping of your souls to him as unto a faithful Creator. — 1 Pet. iv. 19.

III.

The Father, the Son, and the Holy Ghost are omnipresent.

1. Do not I fill heaven and earth, saith the Lord?—
Jer. xxiii. 24.
2. Lo, I am with you alway.—Mat. xxviii. 20.
3. Whither shall I go from thy Spirit?—Ps.
cxxxix. 7.

The One omnipresent God is our trust. He is not far from every one of us, for in him we live and move, and have our being.—Acts xvii. 27, 28.

IV.

The Father, the Son, and the Holy Ghost are incomprehensible and omniscient.

1. No one knoweth the Father save the Son.—
Mat. xi. 27. Known unto God are all his works, &c.—Acts xv. 18.
2. No one knoweth the Son save the Father.—
Mat. xi. 27. Lord, thou knowest all things.—
John xxi. 17.
3. Who being his counsellor hath taught him?—
Isai. xl. 13. The Spirit searcheth all things.—
1 Cor. ii. 10.

We worship the One all-seeing God. All things are naked and opened to the eyes of him with whom we have to do.—Heb. iv. 13.

V.

The Father, the Son, and the Holy Ghost are true, holy, and good.

1. He that sent me is true. — John vii. 28. Holy (ἅγιε) Father. Righteous (δίκαιε) Father. — John xvii. 11, 25. The Lord is good. — Ps. xxxiv. 8.
2. I am . . . the truth. — John xiv. 6. The holy One and the just (τὸν ἅγιον καὶ τὸν δίκαιον). — Acts iii. 14. The good Shepherd. — John x. 11.
3. The Spirit is truth. — 1 John v. 6. The Spirit, the holy one. — John xiv. 26. Thy Spirit is good. — Ps. cxliii. 10.

We adore the One Lord of infinite goodness. Who shall not fear thee and magnify thy name, for thou only art holy. — Rev. xv. 4.

VI.

The Father, the Son, and the Holy Ghost have each a self-regulating will.

1. Him that worketh all things after the counsel of his own will (τὴν βουλὴν τοῦ θελήματος). — Eph. i. 11.
2. The Son wills (βούληται) to reveal him. — Mat. xi. 27. Father I will (θέλω). — John xvii. 24.
3. Dividing to every one severally as He wills (βούλεται). 1 Cor. xii. 11.

We rest on the will of him who alone is Jehovah. The will of the Lord be done. — Acts xxi. 14.

VII.

The Father, the Son, and the Holy Ghost are the fountain of life.

1. With thee is the fountain of life. — Ps. xxxvi. 9.
God hath quickened us. — Eph. ii. 4, 5.
2. In him (the Word) was life. — John i. 4. The Son quickeneth whom He will. — John v. 21.
3. The Spirit is life. — Rom. viii. 10. Born of the Spirit. — John iii. 8.

We depend on one life-giving God. Love the Lord thy God, . . . cleave unto him, . . . for He is thy life. Deut. xxx. 20.

VIII.

The Father, the Son, and the Holy Ghost strengthen, comfort, and sanctify us.

1. Thou strengthenedst me with strength in my soul. Ps. cxxxviii. 3. I will comfort you. — Isai. lxvi. 13. — Sanctified by God the Father. — Jude 1.
2. I can do all things through Christ which strengtheneth me. — Phil. iv. 13. If any consolation in Christ. — Phil. ii. 1. Sanctified in Christ Jesus. — 1 Cor. i. 2.
3. Strengthened with might by his Spirit in the inner man. — Eph. iii. 16. The Comforter, the Holy Ghost. — John xiv. 26. Being sanctified by the Holy Ghost. — Rom. xv. 16.

We trust in One God for spiritual power. My God, my strength, in whom I will trust. — Ps. xviii. 2.

IX.

The Father, the Son, and the Holy Ghost fill the soul with Divine love.

1. Every one that loveth him that begat. — 1 John v. 1. If any man love the world, the love of the Father is not in him. — 1 John ii. 15.
2. The love of Christ constraineth us. — 2 Cor. v. 14. If any man love not the Lord Jesus Christ. — 1 Cor. xvi. 22.
3. I beseech you for the love of the Spirit. — Rom. xv. 30. Your love in the Spirit. — Col. i. 8.

The love of the One living and true God characterizes the saint. Thou shalt love the Lord thy God with all thy heart. — Deut. vi. 5.

X.

The Father, the Son, and the Holy Ghost gave the Divine law.

1. The law of the Lord is perfect. — Ps. xix. 7. The word of our God. — Is. xl. 8. Thus saith the Lord God. — Eze. ii. 4.
2. The law of Christ. — Gal. vi. 2. The word of Christ. Col. iii. 16. These things saith the Son of God. — Rev. ii. 18.
3. The law of the Spirit of life. — Rom. viii. 2. Holy men spake as they were moved by the

Holy Ghost. 2 Pet. i. 21. The Holy Ghost said. — Acts xiii. 2.

The word of One Legislator is the believer's rule. There is One lawgiver who is able to save. — James iv. 12.

XI.

The Father, the Son, and the Holy Ghost dwell in the hearts of believers.

1. I will dwell in them. — 2 Cor. vi. 16. God is in you of a truth. — 1 Cor. xiv. 25. Our fellowship is with the Father. — 1 John i. 3.
2. Christ may dwell in your hearts by faith. — Eph. iii. 17. Christ in you, the hope of glory. — Col. i. 27. Our fellowship . . . with his Son Jesus Christ. — 1 John i. 3.
3. The Spirit dwelleth with you and shall be in you. — John xiv. 17. The communion of the Holy Ghost. 2 Cor. xiii. 14.

The contrite heart receives One Divine guest. Thus saith the high and lofty One who inhabiteth eternity, I dwell with him that is of a contrite and humble heart. — Isai. lvii. 15.

XII.

The Father, the Son, and the Holy Ghost are, each by himself, the supreme Jehovah and God.

1. I am Jehovah, thy God. — Ex. xx. 2. Thou, Lord, art most High for evermore. — Ps. xcii. 8.

2. Jehovah our God. — Isai. xl. 3, with Mat. iii. 3, (see pp. 98 – 110.) The Highest. — Luke i. 76, with Mat. xi. 10.
3. Jehovah God. — Eze. viii. 1, 3, (see pp. 166 – 169.) The Highest. — Luke i. 35.

The One supreme Lord God is our God for ever and ever. Jehovah, our Elohim, One Jehovah.—Deut. vi. 4.

From this brief comparison which might be elaborated at far greater length, (if the reader asks for further proof of any statement, I earnestly entreat him to refer back to the more detailed exposition,) Scripture assures us that the Father, the Son, and the Holy Ghost have *the same Divine attributes*, concur with a mind, and will, and heart personally independent, but unitedly harmonious in *the same Divine acts*, and are ad-

dressed by *the same Divine names*. And further, we learn that our trust is not dispersed or confused by this coequal Godhead of the Sacred Three: but that (a way of access being opened in the Gospel through the revelation of the Father in Christ by the Spirit) we rest on, we worship, and we love One God. Thus, these Three are One: or, in the language of the first Article of the Church of England —

Cf. Jones.

“There is but One living and true God, everlasting; without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in Unity of this Godhead, there be Three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.”

(3) Are you tempted to say, "such a brief article as this enunciated by Christ himself, and recorded by the apostles, would have settled every controversy for ever: why, oh why, was it not contained in Scripture?" Haply, Elihu might quell the rising suspicion, "Behold in this thou art not just. I will answer thee, that God is greater than man. Why dost thou strive against him? for He giveth not account of any of his matters.—For God speaketh once, yea twice, Job. xxxiii. 12-14. but man perceiveth it not." But it is by no means certain that such an article would have settled every doubt. It would have been handed down from age to age: many manuscripts must needs be collated: possibly some obscure variation might be discovered. But even if the text were as impregnable as the opening of St. John's Gospel, I doubt whether it would have convinced such minds as remain unconvinced of the Godhead of Christ, after weighing those transparent declarations. Saving faith is the gift of Eph. ii. 8. God. Granting, however, that it had materially shortened the path by which sincere inquirers attain the true faith (for Scripture assures us that none, who heartily seek the Lord, stop short of Jesus Christ), what would have been its effect on the church at large? Permit me here to quote some admirable remarks from "Cautions for the Times."

There is another reason against the providing in Scripture of a regular systematic statement of Christian doctrines. Supposing such a summary of Gospel truths had been drawn up, and could have been contrived with such exquisite skill as to be sufficient and well adapted for all, of every age and country, what would have been the probable result? It would have commanded the unhesitating assent of all Christians who would, with deep veneration, have stored up the very words of it in their memory, without any need of laboriously searching the rest of the Scriptures, to ascertain its agreement with them; which is what we do (at least, are

evidently called on to do) with a human exposition of the faith: and the absence of this labor, together with the tranquil security as to the correctness of their belief, which would have been thus generated, would have ended in a careless and contented apathy. There would have been . . . no call for vigilant attention in the investigation of truth—none of that effort of mind which is now requisite, in comparing one passage with another, and collecting instruction from the scattered, oblique, and incidental references to various doctrines in the existing Scriptures; and in consequence none of that excitement of the best feelings, and that improvement of the heart, which are the natural and, doubtless, the designed result of an humble, diligent, and sincere study of the Christian Scriptures.

In fact all study, properly so called, of the rest of Scripture—all lively interest in its perusal—would have nearly been superseded by such an inspired compendium of doctrine; to which alone, as by far the most convenient for that purpose, habitual reference would have been made in any question that might arise. Both would have been regarded indeed as of Divine authority: but the compendium as the fused and purified metal; the other as the mine containing the crude ore. And the compendium itself being not like the existing Scriptures, that *from which* the faith is to be learned but *the very thing to be learned*, would have come to be regarded by most with an indolent, unthinking veneration, which would have exercised little or no influence on the character. Their orthodoxy would have been as it were petrified; like the bodies of those animals we read of incrustrated in the ice of the polar regions—firm fixed, indeed, and preserved unchangeable; but cold, motionless, lifeless. It is only when our energies are roused, and our faculties exercised, and our attention kept awake by an ardent pursuit of truth and anxious watchfulness against error—when, in short, we feel ourselves to be doing something towards acquiring, or retaining, or improving our knowledge—it is then only that that knowledge makes the requisite practical impression on the heart and on the conduct.

To the Church then, has her all-wise Founder left the office of *teaching*—to the Scriptures, that of proving the Christian doctrine: to the Scriptures, He has left the delineation of Christian *principles*—to each Church, the *application* of those principles, in their Symbols or Articles of religion—in their forms of worship—and in their Ecclesiastical regulations.—pp. 443, 444.

I would only add that the exceeding value of such symbols or creeds, *as may be proved by most certain warrants of holy Scripture*, appears from the daily shifting opinions of Unitarian congregations on those articles of faith which it is of the last importance should be settled and stable. This may

teach us that articles of faith received, because demonstrable by Scripture, are beyond all price : while, probably, if themselves incorporated in Holy Writ, seeing how many nominal Christians, professors of an orthodox creed, have too plainly the form without the power of godliness, they would have only stereotyped more hopelessly the apathy of those who have a name to live and are dead.

How beautiful is the analogy here between the word of God and the natural creation. Had we been told that the earth was to be so arranged that eight hundred millions of human beings could live thereon, should we not, in thought, have done away with the vast unproductive forests, the superfluous mountains, the exorbitant ocean, and have divided it into so many plots for agriculture, like the veriest pauper field ? This was not God's way. The woods, and hills, and seas minister to the clouds, and the clouds drop fatness on the fertile field and the luxurious plain ; and thus He opens his hand and supplies all things living with plenteousness. So it is with the Scriptures of truth. We should, perhaps, have expected definitions, and articles, and formularies, and canons, and creeds. This was not God's method. There is the incident of touching simplicity, the solemn majesty of law, the flame of patriotic zeal, the heart-experience which speaks to our heart, the grandest poetry, the most magnificent songs of praise, the rapid changes on the prophetic harp, the inimitable story of redeeming love, the calm deductions of logical argument, the echo of angelic joy, the unbarring of the gates of glory, and the reflection of the light of eternity. And yet, amid all these manifold combinations, the simple rule of our faith in the One living and

true God — Father, Son, and Spirit, the source of creation, redemption, and sanctification, — is marked out with a precision that he who runs may read.

But, do you ask, is it needful for every believer to pass through such a long process of proof as even this little treatise sets forth? Assuredly not. The Bible is eminently the poor man's book. These things are hidden from the wise and prudent, and revealed unto babes. And to such a child-like mind a very few simple truths generally carry conviction, and with conviction life and peace. "I am God, and beside me there is no Saviour." "Behold the Lamb of God, who taketh away the sin of the world." "I will send the Comforter to you." His Father, his Redeemer, his Sanctifier, are equally indispensable to him: and he knows that he was baptized into the name of the Father, the Son, and the Holy Ghost. He needs no more. Without any labored syllogisms, he believes these Three are One. The truth finds him. He does not expect to fathom the mystery: but his whole heart embraces that which satisfies his whole necessity.

If, however, doubts and suspicions assail these first principles when implanted, or keep back an inquirer from believing them, then the word of God, reverently consulted, affords a complete answer to every, what I may call, rational objection. The armory supplies a weapon for every encounter. We are ready to give every man a reason of the hope that is in us. Therefore, if held back by these doubts from faith in Christ, you must give yourself, heart and soul, to this momentous inquiry; you must shake off that deadly indifference which would leave this question un-

Mat. v. 25,
and xviii. 3.

1 Pet. iii. 15.

decided ; you must watch and pray ; and then be assured the promise shall never fail. — “ I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you ; and ye shall seek me and find me when Jer. xxix. 11-13. ye shall search for me with all your heart.”

Mortal life, stretching forth into immortality, is to each man like a precious cabinet stored with priceless jewels. But the cabinet is locked, and to those without Christ the key is wanting. The Gospel is that key. It is proffered to all. How many, alas, carelessly thrust it aside ! But some, you may think with a modest caution, refuse to make the trial, lest haply they should hamper the lock, until they have been assured by a careful sifting of documents, by a comparing of outlines, of the hidden wards with the key, and by other infallible proofs, that the key in question was the one made and designed for the cabinet. This investigation they pursue with untiring assiduity, until, satisfied of the credibility of the evidence adduced, they try the bolt with a trembling hand ; it yields to the touch and the cabinet is their own ; they are rich for ever. Many others, however, have more trustfulness, and less fearfulness. They feel their poverty ; they believe the offer is to be relied on ; they know that many of their neighbors have found it so ; and without further delay they also try the lock. It yields, and the cabinet is theirs. You can never argue them out of their persuasion that the key they hold in their hands is the key of the cabinet. No other unlocks it ; and this does. That is enough

for them. They may not have so intelligent a knowledge of the way in which that elaborate key turns back one secret spring after another ; that knowledge, whenever acquired, belongs to the patient painstaking investigator. But both alike possess the jewels.

So is it with the Gospel of Jesus Christ : it exactly fits the intricate wards of the human heart. It unlocks the inestimable treasures of human life. He that uses it is rich indeed ; rich towards God ; rich for eternity. Whether he has been led to faith in Christ through long and painful inquiries, as may be the case especially with those who have much time for thought and keen intellectual powers ; or whether with a more confiding alacrity, which is the experience of most Christians,

James ii. 5. (for “ God hath chosen the poor of this world rich in faith,”) he has obeyed the Gospel at

once, the life-giving efficacy is the same. To as many as received him to them gave He power to become the sons of God. The question is one of obedience or of disobedience. “ The mystery of the

Gospel of Jesus Christ is now according to the commandment of the everlasting God made known to all nations, for THE OBEDIENCE OF FAITH.” Obedience is life. “ He that believeth on

the Son hath everlasting life : ” and disobedience is death ; for the same Scripture continues, “ he that believeth not the Son shall not see life, but the wrath of God abideth on him.”

(4) Do you say, is not a trustful knowledge of God the Father sufficient ? Scripture answers there is no true knowledge of God the Father, except in God the Son : for Jesus Christ says, “ I am the way, the truth,

and the life; no man cometh unto the Father but by me." And St. John writes, "Whoso- John xiv. 6.
ever denieth the Son, the same hath not 1 John ii. 23.
the Father." And again, "Whosoever transgresseth
and abideth not in the doctrine of Christ, hath
not God: he that abideth in the doctrine of Christ,
he hath both the Father and the Son." 2 John 9.

Now Scripture has proved to us the co-
essential Godhead of the Son with the Father: and,
if once the Holy Spirit convince you of this, you
will be the first to ask, what can denial of the Son be,
if to deny his Godhead be not this negation? With
your keen sense of honor, you will be the first to ac-
knowledge that such denial destroys the glory of his
Person; tears the crown from his brow; empties the
atonement of its virtue; and, however undesignedly,
charges the church of Christ with idolatry, and the
word of God with equivocation and untruthfulness.
For he who denies the Deity of our Lord "believeth
not the record that God hath given of his 1 John v. 10.
Son." There are indeed many, who profess-
edly believing the Divinity of the Son of God, by their
works deny him: theirs, perhaps, is an aggravated
guilt:—but those who professedly disbelieve his di-
vinity, seeing that such unbelief extracts all saving
efficacy from his work, are rejecting the only name
under heaven given among men whereby Acts iv. 12.
we must be saved.

Farther do you say, God is love, and will not visit
with eternal condemnation the creatures of his hand?
My friends, you are making to yourselves a God of
your own imagination, a God of mercy and compas-
sion only, but without holy jealousy and righteousness.

Such an one is not the God of creation, or of providence, or of the Bible. He is not the God of creation, for even there, amid the abounding evidence of his goodness, there are things which tell of his severity ; there is not only the sunshine, and the summer, and the dew, and the calm, — but also the terrible darkness, and the wintry blast, and the storm, and the volcano. Such an one is not the God of permissive providence : for there is not only the happy home, and prattling childhood, and the mart of peaceful merchandise, and the honorable senate, — but also the chamber of suffering, and the creeping infirmities of age, and the wail of oppression, and the battle-field strewn with corpses. Nor is such an one the God of the Bible : God is love indeed — but love embraces all his attributes, not mercy only, but righteousness likewise : “ for love is strong as

Song viii. 6.
See margin.

death, jealousy is hard as the grave, the coals thereof are coals of fire which hath a most vehement flame.” Oh, surely not in vain was the cry

Mat. iii. 7. of the Gospel herald, “ Flee from the wrath to come.” Not in vain the warning of Jesus

Christ, “ If ye believe not that I am *He*, ye shall die

John viii. 24. in your sins.” Not in vain the awakening question of St. Peter, “ What shall the end be

1 Pet. iv. 17. of them that obey not the Gospel of God ? ”

It is so often asserted that the inflexible righteousness manifested under the old dispensation as in the deluge, in the destruction of the cities of the plain, in the plagues on Egypt, or in the chastisements on Israel,

has been modified by the “ milder genius of the Gospel ” — though they who make

See Luke xvii.
26-33.

Rom. ix. 17. the assertion, forget that these cases are ad-
1 Cor. x. 6-11. duced as examples in the New Testament, —

that I bring before you in the note below * some portion of the witness of the New Testament to the immutable justice of God. I fully grant you that now

* *Testimony under the new covenant to the righteous severity of God.*

Mat. iii. 7-12, John Baptist warns to flee from the wrath to come.

- v. 26-29, Jesus speaks of the eternal prison, and of the unholy being cast into hell.
- vii. 13, of the broad way leading to destruction; and ver. 23, of the hour when He will say, Depart from me.

[These last are taken from the sermon on the mount, in which the Fatherly character of God shines as a golden thread interwoven throughout.]

- viii. 12, the children of the kingdom cast out into outer darkness.
- x. 15, more tolerable for Sodom in the day of judgment; and ver. 28, Fear him who is able to destroy both body and soul in hell.

[This last in closest connection with filial trust towards God.]

- xi. 20-24, the woes on Chorazin.
- xii. 32, the unpardonable sin.
- xiii. 41, 42, 49, 50, the judgment of the wicked.
- xviii. 6-9, the end of those who cause offences.
- xxi. 44, the stone falling on the disobedient.
- xxii. 13, the guest expelled into outer darkness.
- xxiii. the woes on the Pharisees.
- xxiv. the foretold destruction of Jerusalem, typical of the last judgment.
- xxv. 12, the foolish virgins disowned; ver. 30, the unprofitable servant cast out; ver. 41, the sentence upon those on the left hand — “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”

Mark xvi. 16, after the resurrection, the same inflexible law — “He that believeth and is baptized shall be saved, but he that believeth not shall be damned.”

Luke xii. 46, the unfaithful servant's end.

- xiii. 28, a scene of future remorse sketched, which the prescient Christ only could sketch.
- xvi. 22, 23, “the rich man also died and was buried, and in hell he lift up his eyes being in torments.”
- xvii. 26-30, the deluge and the destruction of Sodom, types of the end of the wicked at the second Advent.

John iii. 18, the unbeliever condemned already; and ver. 36, the wrath of God abideth on him.

- v. 29, the resurrection of damnation.
- viii. 24, ye shall die in your sins.

God is withholding his judgments, it is the day of grace, it is the time of love, the goodness of God leadeth us to repentance: but the season is limited, and when once
 Luke xiii. 25. the master of the house has risen up and
 has shut to the door, then the last hour

Acts iii. 23, the disobedient soul destroyed.

— v. 1-11, the judgment on Ananias and Sapphira.

— xiii. 40-41, see the peroration of St. Paul's sermon at Antioch:

— xxviii. 25-27, and of his address to the Jews.

Rom. i. 18, the wrath of God revealed against all ungodliness.

— ii. 4-11, wrath treasured up against the day of wrath; —
 indignation and wrath, tribulation and anguish, rendered to
 every evil-doer.

— vi. 23, the wages of sin is death.

— xii. 19, vengeance is mine: I will repay, saith the Lord.

1 Cor. iii. 17, if any man, &c. him shall God destroy.

— vi. 9, the unrighteous shall not inherit the kingdom of God.

— xvi. 22, if any man love not the Lord Jesus Christ, let him be
 Anathema Maranatha.

2 Cor. ii. 16, to them that perish we are the savour of death unto death.

— iv. 3, the Gospel hid in them that are lost.

Gal. i. 8, the solemn anathema on those who pervert the Gospel.

— vi. 8, he that soweth to his flesh . . . reaping corruption.

Eph. ii. 3, we were children of wrath.

Phil. iii. 18, 19, I tell you, even weeping, that they are the enemies of
 the cross of Christ, whose end is destruction.

2 Thess. i. 7-9, the Lord Jesus shall be revealed from heaven in flaming
 fire, taking vengeance on them that know not God, and that
 obey not the Gospel of our Lord Jesus Christ; who shall be
 punished with an everlasting destruction

— ii. 12, that they all might be damned which believed not the
 truth, &c.

Heb. ii. 3, how shall we escape if we neglect so great salvation?

— x. 27-31, a certain fearful looking for of judgment and fiery
 indignation which shall devour the adversaries
 It is a fearful thing to fall into the hands of the living God.

— xii. 29, for our God is a consuming fire.

James ii. 10, whosoever shall keep the whole law and yet offend in
 one point, he is guilty of all.

1 Pet. ii. 8, [Jesus Christ] a stone of stumbling and a rock of offence,
 even to them which stumble at the word, being disobedient,
 whereunto also they were appointed.

of pardoning mercy will have passed away, and He whose name is love declares, "Then shall ye call upon me but I will not answer, ye shall seek me early but ye shall not find me." But if Jesus wept, when foretelling the judgments on Jerusalem, well may the heart of a poor pardoned sinner bleed, to gather such cumulative proof of his holy indignation. So terrible is the evidence that, like Moses at Sinai, "I exceedingly fear and quake." If it were only one isolated passage, you might urge it was figurative language: but here it is written in history, prophecy, sermon, epistle, vision,—all alike proving that our God is a consuming fire, and that of the enemies of the cross the end is destruction. I repeat, you may conceive a God of compassion only, and fall down and worship him, but such an one is not the righteous

Prov. i. 28.

Heb. xii. 21.

- 1 Pet. iv. 17, 18, what shall the end be of them that obey not the Gospel of God? where shall the ungodly and the sinner appear?
- 2 Pet. ii. 17, to whom the mist of darkness is reserved for ever.
- iii. 7, the day of judgment and perdition of ungodly men.
- 1 John v. 19, the whole world lieth in wickedness.
- Jude 14, 15, the Lord cometh . . . to execute judgment.
- Rev. vi. 16, hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb.
- xix. 3, her smoke rose up for ever and ever.
- xix. 15, and out of his mouth goeth forth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron, and he treadeth the wine-press of the fierceness and wrath of Almighty God.
- xx. 15, and whosoever was not found written in the book of life was cast into the lake of fire.
- xxi. 8, but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death
- xxii. 11, he that is unjust let him be unjust still, and he that is filthy — let him be filthy still!

Judge of all the earth : and you may beautify the name of the Father whom you adore with every trait of benevolence, and tenderness, and grace, but it is not the name of the one living and true God, for that is the name of the Father, and of the Son, and of the Holy Ghost.

God forbid that I should write with anything of bitterness or pride. I feel far too deeply for that. You will not accuse me of it. Shipwrecked in one common fall with us, you have adopted principles of your own, and staked your immortality of weal or woe upon them. We have embarked upon that we *know* to be the only true life-boat : and with all the importunity of affection, those kindlings of common humanity which bind us together, we cry to you — “ friends, that raft of your own construction cannot survive the tempest. Come with us. Yet there is room. Yet there is time. Our life-boat cannot sink. Our pilot knows the port.”

Let us recur to our position before God, as sketched from Scripture in the opening of this treatise. The Bible represented us as guilty, strengthless, and in darkness. Whatever moral excellencies may adorn us in the sight of man ; philanthropy, generosity, tenderness, integrity ; — still the penetrating law, the law of perfect love, reveals innumerable violations of our nearest and noblest duties. We are sinners : and as sinners, exposed to all this righteous wrath in the day of wrath.

Once realize this, and our false peace is broken up for ever. Our earthly gayety is gone. Life, without our Father's smile, is not worth the living. It is to flit through a mazy labyrinth of pain and pleasure, to foster affections which must wither to their roots, and

to cherish hopes which must expire one by one. The irrepressible question rises again to our lips, What must I do to be saved? Where shall we find a hiding-place? “The name of the Lord is a strong tower, Prov. xviii. the righteous runneth into it and is safe.” ^{10.}

What is his name? — the same that Moses heard in the clift of the rock — “The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and unto the fourth Ex. xxxiv. 6, generation.” ^{7.}

How then can He clear us, the guilty? For “we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.” Isai. lxiv. 6.

May the Lord of his sovereign mercy impress his own reply on my heart and on yours, by the power of the Holy Ghost : —

Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God. Therefore by the deeds of the law there shall be no flesh justified in his sight; for by the law is the knowledge of sin.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference;

For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus:

Whom God hath set forth to be a propitiation through faith in his blood,

to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness: that He might be just, and the justifier of him which believeth in Jesus. — *Rom.* iii. 19–26.

How blessed, how divine a salvation ! Another has offered an atoning sacrifice for our sins ; another imparts his righteousness to all who believe. The claims of the law are satisfied ; for a Victim of infinite worth has satisfied them. Emmanuel, God with us, is surety for us. Christ died for the ungodly, the Just
Rom. v. 6. for the unjust, that He might bring us to God.
1 Pet. iii. 18. It is the blood which maketh an atonement
Lev. xvii. 11. for the soul : not the blood of bulls and of
Heb. x. 4. goats, but the blood of Jesus Christ, his Son,
1 John i. 7. cleanseth us from all sin. And now God in Christ reconciles the world unto himself ; not imputing their trespasses unto them. And we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God ; for He hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in him. O unexampled love ! The Father sent the Son to be the Saviour of the world. God the Father loving us with everlasting love : God the Son incarnate, crucified, risen, glorified, interceding : Here “ Mercy and truth have met together, righteousness and peace have kissed each other.”
Ps. lxxxv. 10.

But once more : “ Jesus says, No one can come unto me except the Father which hath sent me draw him.” And yet again : “ No one cometh unto the Father but by me.” It is a circle of light and love. We go round about it. How are we

John vi. 44.

to enter it? Jesus answers, "When the Comforter is come, whom I will send unto you from the Father, He shall testify of me. . . He will ^{John xv. 26.} guide you unto all truth. . . He shall receive of mine and shall shew it unto you." Here ^{xvi. 13, 14.} is the power of entrance. That which is born of the Spirit is spirit.

O blessed new-born soul! washed in the blood of Christ, clothed in his spotless goodness, drawn by his quickening Spirit, it is brought to the footstool of the throne of paternal love. It lives. It loves. All the affections gush forth from a well of water springing up into everlasting life. The Trinity in Unity is no longer an abstract doctrine alone, but it interpenetrates our spiritual being. The Father and the Son have come unto us, and in the communion of the Spirit ^{See John xiv. 23.} make their abode with us: and thus dwelling in love we dwell in God, for GOD IS LOVE.

(5) God is love. Many, from these words alone, have argued the necessity of a coeternal and a coequal plurality in unity, as a deduction from that absolute perfection of the Divine nature which requires every possible excellence: *coeternal*;—for love implies, at least, that there be One who loves, and One who being loved reciprocates that love; and, therefore, if the Son were not from everlasting (as the Father himself), the first and the last, the beginning and the ending; then before the creation of our world, or of any worlds, through the receding cycles of a past eternity, they have contended that "the Divine mind would have stood in an immense solitariness," without reciprocity of affection, and without communion of intellectual

enjoyment : and *coequal*;—for love in its perfection requires similarity and indeed equality of nature, (as

Gen. ii. 20. God records of Adam in Paradise, there was

not found an help meet for him,) and, therefore, whatever you take away from either the one who loves or the one who is loved, however you disparage either in comparison of the other, you so far destroy the propriety and completeness of the definition "*God is Love.*" *

* See Alford's sermons on Divine Love: and P. Smith's Testimony. Appendix III: from which some of the clauses in above paragraph are taken.

The following beautiful extracts from a German treatise, by Sartorius, have been translated and sent me by a friend.

"That which is asserted in theological compendiums with abstract and often negative precision of the Being and attributes of God, is gathered together in a living, comprehensive, and fertile idea in that great dictum of the apostle, GOD IS LOVE. This saying of the Holy Spirit comes from the depths of the Godhead. It is the Divine axiom beyond which we cannot fathom, and from which all flows; the first principle of our science, as well as the basis of our life. The first article of our creed expresses this: God the Father is equal to God in love."

[He then contrasts the true opposites *I* and *thou*, with the false opposites of some modern philosophy, *I* and *not I*.]

"Love presupposes consciousness — personality: in the true sense we cannot love a thing; only persons can love or truly be loved. In the higher Divine sense, love is the unity or union of two distinct personalities. And this in the highest sense the Triune God is, the Father, the Son, and the Holy Spirit of Love. . . . 'God is love:'—whatever we may say of God's spiritual, infinite, eternal Being, of his all-might and all-wisdom; of his holiness, justice, and truth; of his glory and blessedness; is it not all gathered up in the idea of absolute love? How little is said in asserting that God is a Spirit, if his mere negative immateriality and invisibility are meant: or when thinking and willing are ascribed to him, without any character to determine the quality of this thinking and willing. Love is spirit, is light, and life; is conscious, personal life, not merely subjectively absorbed in itself, but expanding, and manifesting, and objectively communicating itself; filling all with itself, and gathering all unto itself. Infinite and eternal are mere negative abstractions, if they are not contemplated as filled with love, whose nature it is to have no limits, and 'never to fail.'

But leaving this most profound mystery and taking with you those living truths which are necessary to our salvation, I pray you now to return to the study of the sacred volume. You will look vainly for any formal creed ; but what is infinitely more valuable to the earnest student and the docile believer, you will find the threefold and yet united work of the ever blessed God,—Father, Son, and Spirit,—on our behalf.

If we ask, Whence came I, and to whom do I belong ? the Bible answers we are the creatures of God the Father, of whom are all things ; of God the Son, by whom all things were made ; of God the Spirit, who gave us life : of these Three who are One in essence, and who in unity of counsel determined, “ Let us make man in our image.”

Gen. i. 26.

If, feeling our low and lost estate, we cry What must I do to be saved ? Jesus answers, “ Ye must be born again. That which is born of the Spirit is spirit. — For God so loved the world that He gave his only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life.”

John iii. 6-16.

If now craving that new birth we begin to long for that Spirit with indescribable desire, our Lord assures

“ Holiness, what is it but holy love, which only wills the holy and the good, (the Godlike,) and abhors the evil, (ungodly,) because it brings ruin ? And righteousness, what is it but the order, the law of love, and its execution ? God is love, not only as Creator and Preserver of the world, but in himself, from eternity, eternal love in person, and surely in more than One Person ; for love consists in the unity of [at least] two persons. The subject of love is not conceivable without the object, nor personal love without a personal object ; without which it would be but self-seeking. The *I* must have a *Thou* ; the eternal *I* an eternal *Thou* ; eternal love an eternal object.”

I give the above fragments for their intrinsic worth, without pledging myself to all the sentiments of an essay which I have not read.

us, "I will pray the Father; and He shall give you another Comforter, that He may abide with you for ever."

John xiv. 16.
If we ask how this, so great a salvation, was accomplished, the apostle replies, "Christ, through the Eternal Spirit, offered himself, without spot, to God;" and thus "his blood purges our conscience from dead works to serve the living and true God."

Heb. ix. 14.
If we draw nigh to that great High Priest, crying, Lord, save me or I perish! He answers, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the weak. He hath sent me to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord."

Isai. lxi. 1.
If we turn to the pages of the gospel histories, and humbly ask for some manifestation of this stupendous mystery, we read—"Jesus being baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son: in thee I am well pleased."

Luke iii. 22.
If, as we ponder the threefold benediction pronounced on the worshipping Israelites,—“The Lord bless thee and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace:”—and observe how this threefold blessing mysteriously coalesced in one covenant name, for it is added, “They shall put my name upon them, and I will bless them:” if, pondering these things, we cry, Bless me, even me also, O my Father! we shall hear a

Numbers vi.
23-27.

still small voice saying to us, The blessings of that name into which you were baptized be yours in deed and in truth, and in the power of spiritual life, "the name of the Father, and of the Son, and of the Holy Ghost."

If, emboldened, we would now interpret this more plainly, the doctrine drops as the rain, and distils as the dew, in the benediction of the new covenant. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be 2 Cor. xiii. 14. with you. Amen."

We betake ourselves to prayer; how easy the new and living way: "Through Jesus we have access by one Spirit unto the Father." And Eph. ii. 18. while kneeling at the throne of grace how deep the fellowship: "The Spirit beareth witness with our spirit that we are the children of God, and if children then heirs; heirs of God, and joint-heirs with Rom. viii. 16, 17. Christ."

Now we see that all things are ours, who are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ;" 1 Pet. i. 2. for what, in the confidence of faith we ask, shall separate us from the love of "God, who hath from the beginning chosen us to salvation through sanctification of the Spirit and belief of the truth, to the obtaining of the glory of our 2 Thess. ii. 13, 14. Lord Jesus Christ?"

This assurance of faith is no idle self-confidence, for we hear the apostle's earnest entreaty: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the

Jude 20, 21. love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

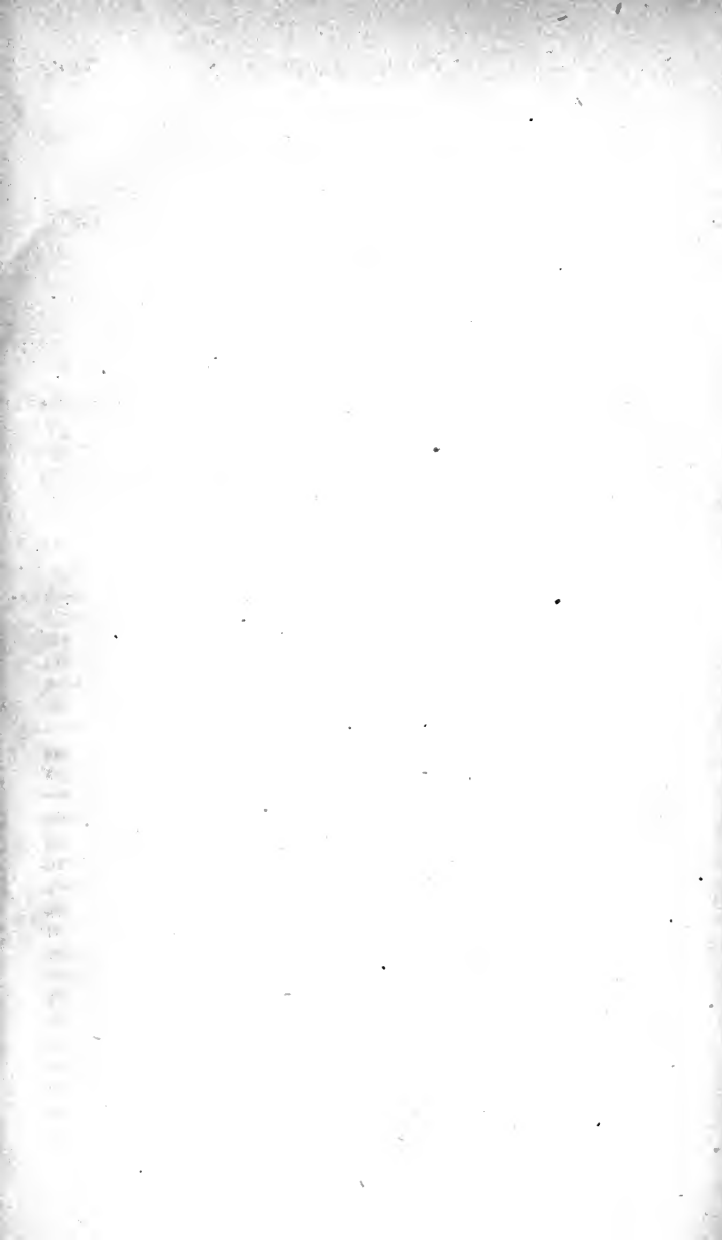
And is now the need of our soul irrepressible for suitable language in which to express the adoring gratitude of our hearts, let us fall low on our faces with the veiled seraphim, and cry, "Holy, Holy, Holy, Lord God of hosts : the whole earth is full of thy glory. Glory to thee, O Lord Most High."

Yes, the pure white light which fills the firmament of heaven, and imbues the clouds with brightness, and paints the inimitable beauty of every color which delights us, is only a faint emblem of that glorious name, — the name of the Father, and of the Son, and of the Holy Ghost, — which alone can penetrate the depths of the human heart ; which alone irradiates the mysteries of time and the darkness of the shadow of death ; and which has spanned the throne of the Eternal with the emerald rainbow of everlasting peace.

And here I must close. At the beginning of this essay I ventured to allude to past personal conflicts. My faith was sorely tried ; and I often thought, as many others have done, that Satan exhausted his quiver on my battered shield. But unutterably painful as those days of struggle were to me, I should number them among the most golden of my life, if they taught me to remove one obstacle from the path of those who are feeling after Jesus, my Saviour and my God. I was at times constrained to cry in bitterness of soul, "All thy billows are gone over me," though an unseen hand kept me clinging to him who was my life, like the limpet to the rock, buffeted by every wave of the

fretting sea. But gladly shall I have suffered the tempest, if God may enable me thereby to stretch forth a helping hand to those who are sinking in the deep waters, until their feet are planted on the Rock of Ages. Then shall we shortly stand together in his presence, where is fulness of joy, and cast our crowns before him on whose head are many crowns, and sing the everlasting song, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." The Lord, of his infinite mercy, grant this by the power of the Holy Ghost, for Jesus Christ's sake. Amen and Amen.

THE END.



SCRIPTURE INDEX.

To have tabulated all the verses quoted in the Essay, would have made this Index far too voluminous. I have therefore only noted those passages more particularly discussed or illustrated. These however will I hope, with the full summary of the argument given in the table of Contents, afford a sufficient clue to the rest.

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